

THE WOMEN OF PARADISE

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— Eng. Translation —
Rafiq Abdur Rahman

CONTENTS

Preface	3
Who is Women of Paradise	13
Lends helping hand to husband in piety	15
Who is a pious Woman	16
Choose any gate in Paradise	17
The fortunate Woman	18
Righteous Women will precede to Paradise	18
Pious Woman is half religion	19
Pious Woman, the greatest asset	19
The best Woman	20
Righteous Women are very few	20
The righteous deed of a pious Woman is equivalent to seventy siddiqin (truthful ones)	21
Women of the world are superior to hurayn	22
All eight gates of Paradise, for whom	23
Wife of compatible natur, blessing for man	24
Those who refuse to marry are cursed	24
Houshold chores for Women like Jihād	25
Houshold chores are Women's responsibility	26
Woman is supervisor of home	27
A husband is Paradise or Hell for a Woman	27
She who pleases her husband will enter Paradise	28
Keep husband happy	28
Allah Loves her who serves her husband	29
Serving husband is Sadaqah	29
Obedience to husband always	30
Right of husband cannot be exhausted	30

Right of husband is the greatest.....	31
Forgiveness because of husband's obedience.....	32
Love of children and husband sign of piety.....	33
Salāh and piety will not be approved.....	33
Allah does not look at the ungrateful.....	35
First duty is to attend to husband's needs.....	35
Despised in the Prophet's ﷺ sight.....	36
When husband's kindness is not acknowledged.....	37
Optional fasting only husband permits.....	37
Obedience to husband and acknowledgement of his good qualities is like Jihād.....	38
Serving husband is nearly like Martydom.....	38
Woman who is accursed.....	39
Do not incite Woman against her husband.....	40
Asking husband to give divorce keeps away from Paradise.....	40
Woman who asks for Khul'a is hypocrite.....	41
Curse on Woman who goes out without permission.....	42
Going out without permission invites Allah's anger.....	42
The Hoor (Maiden) of Paradise curses Woman who hurts her husband.....	43
Woman who qualifies for Allah's Mercy.....	43
If she is ungrateful then Allah's Merciful sight is denied.....	44
The first question on the Day of Resurrection.....	44
Right of Allah is unpaid if husband is not obeyed.....	45
Savour of faith is missing without obedience to husband.....	46
Husband not to be obeyed in sin.....	46
To let a husband be angry calls for a curse.....	47
Do not adorn yourself when husband is away.....	48
It is bad to neglect the husband.....	49
Avoid being ungrateful to husband.....	49
Service to husband is superior to all deeds in the home.....	50
Masnun for Women to wash Men's garments.....	51
Arranging water for husband's ablution, etc.....	52

The right of Woman over husband.....	52
Reward from conception till delivery to child.....	52
Another Hadith.....	54
Reward for suckling.....	54
The black fertile Woman is better than the beautiful barren Woman.....	55
Paradise for Woman who is not disobedient to husband.....	57
Rising daughters.....	57
The Woman who will go to Paradise before the Prophet ﷺ.....	58
The Woman with a palace next to the Prophet's.....	59
Women's home is their Mosque.....	59
The room is better than the courtyard.....	60
Women's Salah in darkness is more meritorious.....	60
When Woman comes out the devil accompanies her.....	61
She who goes out ordained.....	62
When necessary, Women may go out.....	62
The method.....	63
How to walk.....	63
Another Hadith.....	64
Woman going out adorned is accursed.....	64
Beauty of Women.....	65
Women who emerge adorned will be in darkness.....	65
Shut openings and windows of homes.....	66
Women cannot travel alone.....	66
Women cannot accompany the funeral.....	67
Women who visit graves will not smell Paradise.....	68
Warning to Sayyidah Fatimah رضى الله عنها.....	69
Women who go to shrines and anniversaries.....	70
Women forbidden to sit with Ghayr Mahram.....	71
It is forbidden to see a Ghayr Mahram man.....	71
Fooling around with brother-in-law.....	72
Two places of concealing.....	72
Women who goes out adorned is an adulteress.....	73

Women are disallowed offices of the world.....	74
Thick Scart	75
Kind of Scart	75
Women who wear thin clothing.....	76
More about thin Scarf.....	76
Apply lining to thin clothing	77
Wearing the Pajama (Trousers) brings Mercy.....	78
The length of the Pajama of Women below ankles.....	78
Not disallowed but commanded to Wear below the ankle.....	79
Women forbidden to Wear Shoes.....	80
Women with Jinging Jewellery cursed.....	80
Zakah on Jewellery.....	81
Those without not pay zakah	81
Women asked to give Charity.....	82
Exhortation to give Sadaqah.....	83
Sayyidah Zaynab's رضى الله عنها Charity.....	83
Handy work	84
Offering Gift.....	84
Reward for giving a loan	84
Spending on the husband	85
Give to the beggar something.....	86
An account of Women's Sadaqah.....	86
Spending on divorced or widowed daughter.....	87
Sadaqah to relatives.....	87
Treatment of neighbours.....	88
Perpetual Sadaqah	88
Reward for giving fire or match box.....	89
Reward for Charity form husband's property.....	90
Gratitude to one who does a favour.....	90
Reward to woman for spending	91
If you do not give then Allah will also not give you.....	92
Do not remind to your favours.....	92
Women will be a majority in Hell.....	93

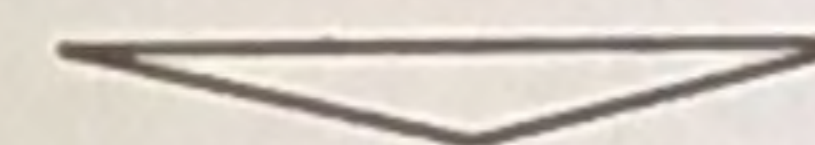
Why Women will outnumber Men in Hell.....	93
How may Women save themselves.....	94
Harassing the neighbour	95
One of ninety-nine Women will go to Paradise.....	96
Violating rights of mother for wife.....	99
Sermons must be heard by Women.....	99
Swearing allegiance is Sunnah for Women	100
Hajj is Jihād for Women.....	100
After Hajj, Woman must stay home.....	101
I'tikāf is Sunnah for Women.....	102
Miswāk is Masnūn for Women too.....	102
Some deeds that lead to Paradise.....	103
The Salāh of Ishrāq	103
Awwābin.....	103
Salāt ut-Tasbih.....	104
The Tahajjud Salāh.....	105
Salatul Hajah	106
Merits of recital of the Qurān	107
SUPPLICATION.....	109
A specific supplication for Women.....	109
Supplication of Ayshah رضى الله عنها	109
Another supplication for Women.....	110
THE KALIMAH TAYYIBAH.....	113
The best Zikr.....	113
Faith revived	113
Recite it often before death.....	113
No terror.....	113
Sins are erased	113
The throne vibrates and man is forgiven.....	113
A hundred and twenty four thousand pieties.....	114
Sins forgiven even if like foam of ocean.....	114
EXCELLENCE OF THE THIRD KALIMAH.....	114
Plants of Paradise.....	114

Sins fall off	114
EXCELLENCE OF THE FOURTH KALIMAH.....	115
Chief Of Istighfar.....	115
Istighfar and its benefits.....	115
The Prophet ﷺ made Istighfar a hundred times.....	116
Freedom from grief and provision from the unseen.....	116
Who wish to be pleased with their record of deeds.....	116
The Fātimi Tasbih	116
Zikr that is rewarding and removes anxieties.....	117
Repetitions peculiar to Women.....	117
Atonement for every meeting.....	118
Invocation of blessings on the Prophet ﷺ	119
GLOSSARY.....	121

THE WOMEN OF PARADISE

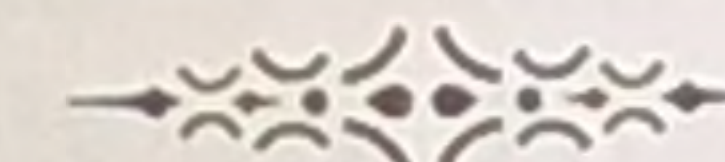
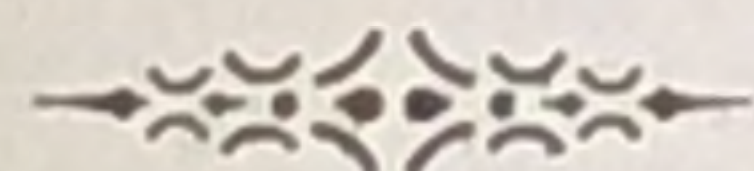
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بسم الله الرحمن الرحيم

PREFACE

The Creator of the universe has given woman a rank and station in life. He has blessed her with some excellences and praiseworthy characteristics and made her a strong means to a peaceful and happy life in this world. These things are not hidden from those with insight.

However, in current times, the western civilisation and culture has played havoc with this strong means and upset the domestic and social system altogether. It has brought women out of the peaceful atmosphere of the home into office with strangers depriving children of training and the husband of his rights. The weaker sex was lured by the slogan of equality into oppression. She is taken away from Shari'ah and given western education to impress her with western culture and her life of peace and chastity is ruined. The creator who brought her into existence from nothing knows her better than anyone else and has described her nature and temperament in the Qur'an and through the Prophet ﷺ who explained clearly where lies her good and success. He guided her and showed her the path to turning this world into Paradise. Alas, though men do have some inkling of religious knowledge, women are almost totally bereft of it. The result is that they are unable to attain success in both worlds.

You will find many books about women, but you will discover a completely new arrangement in this book. I have narrated in detail Ahadith about women that should help them in their religious and worldly life and I have kept in view all aspects of their nature. I have also narrated at length Ahadith reflecting on the current trend against the straight path and Taqwa. This trend leads to the path of Hell.

I hope that this book will be of immense benefit to women. If they study it seriously then they will make their lives happy and successful in this world and will qualify for Paradise.

I pray to Allah that He accepts this effort and make the book useful for women till the Last Day. May He cause them attain happiness in both worlds. May He grant to the Muslim Ummah a life based on Shari'ah. May be pleased with me and place me with the truthful and the righteous on the Day of Resurrection. Aameen !

Muhammad Arshad al-Qasmi

(Bhagalpuri)

Teacher of Hadith : Madrasah

Riyad ul-Uloom, Gorini, Janpur

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

WHO IS THE WOMAN OF PARADISE ?

”عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا أُخْبِرُكُمْ بِنِسَائِكُمْ فِي الْجَنَّةِ قُلْنَا بَلَى يَا رَسُولَ اللَّهِ قَالَ وَدُودٌ وَلُودٌ إِذَا غَضِبَتْ أَوْ أُسِيئَ إِلَيْهَا أَوْ غَضِبَ زَوْجُهَا قَالَتْ هَذِهِ يَدِي فِي يَدِكَ لَا أَكْتَحِلُ بِغَمَضٍ حَتَّى تَرْضَى“ - (ترغيب - جلد ۳ - ص ۳۷)

Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ narrated. The Prophet ﷺ asked, "Shall I not describe to you the woman of Paradise"? We said, "Of course, O Messenger of Allah"! He said, "She is loving and prolific. When she is angry or given pain, or her husband is displeased, she says, "This, my hand is in your hand. In shall not shut my eyes till you are pleased". [Targhib : V. 3 P. 37]

Commentary : She is described as :

(1) ودود Given to love much. If the husband is a little displeased, she becomes restless until he is pleased. As a result, he will not turn towards anyone else and she will tolerate if some of his conduct hurts her. Thus, there is a pleasant atmosphere at home which condition is lacking in our homes these days. When he finds her in this manner, even the most stern of husbands has a soft corner for her. He will look at her with a loving eye.

(2) لود Much fertile. She bears many offspring. Such a woman is dear to Allah and His Messenger ﷺ. So, the Prophet ﷺ emphasised that men must marry such women, for, the main objective of marriage is to preserve progeny and increase the number of the ummah.

I hope that this book will be of immense benefit to women. If they study it seriously then they will make their lives happy and successful in this world and will qualify for Paradise.

I pray to Allah that He accepts this effort and make the book useful for women till the Last Day. May He cause them attain happiness in both worlds. May He grant to the Muslim Ummah a life based on Shari'ah. May be pleased with me and place me with the truthful and the righteous on the Day of Resurrection. Aameen !

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This is evidence that those who resort family planning do something that Allah does not like unless they do it because of bad health. The westerners put off childbearing so that they may enjoy and travel undisturbed while the Prophet ﷺ said, "Marry women who are prolific. One the Day of Resurrection, I will take pride in your numbers". As for the fear that a large family spells poverty, it is a wrong impression. If the children are good, well-educated and well-trained then they will be a source of happiness and affluence.

Anxiety is caused only when they are not given a good education and training. In fact, children are a means of reward for parents and a recurring piety. There is reward during pregnancy and suckling. The Prophet ﷺ said to women, "Are you not pleased that when one of you is pregnant and her husband is pleased with her then she gets a reward equivalent to that of one who keeps fast and keeps vigil in the night. When she has the pangs of birth then the blessings that are prepared for her (in Paradise) as coolness of her eyes are not known even to the angels. When the new-born suckles one gulp of her milk, she gets one pious deed for it. If she will have to keep awake in the night for her child then she gets reward that is equivalent to emancipating seventy slaves in Allah's path". (*Kanz ul Ammal V. 16 P. 405*)

He also said that from the moment she conceives till she delivers the baby and suckles him, the woman is like one guarding the borders of Islam. If she dies meanwhile then she gets the reward of a martyr. (*Kanz ul Ammal V. 16 P. 411*)

The hadith of this chapter describes a very important characteristic of the woman of Paradise. She does not let her husband be displeased even a little bit and refuses to have a wink till he is pleased. What a great sign of love!

Can we say the same thing of today's woman? She will be mindless and go to sleep even if her husband's displeasure is genuine. If she can have this trait, her home will be like Paradise. Howsoever, itchy and quicktempered a husband be, his wife's unflinching love will make him esteem her.

Ibn Abbas رضي الله عنه narrated that the Prophet ﷺ described the woman of Paradise as one who loves much, bears many children and comes often to her husband. If she is hurt, she hold

her husband's hand and says. "I will not sleep a wink till you are pleased with me". (*Nasai, Kitab un-Nisā P. 619*)

In short, a woman should be careful that her husband is not displeased in any way.

LEADS HELPING HAND TO HUSBAND IN PIETY

عَنْ ثَوْبَانَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ فَقَالَ (رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) أَفْضَلُهُ لِسَانٌ ذَاكِرٌ وَقَلْبٌ شَاكِرٌ وَزَوْجَةٌ مُؤْمِنَةٌ تُعِينُهُ عَلَى إِيْمَانِهِ - (ترمذی، ابن ماجہ، مشکوٰۃ ص ۱۹۸)

Thawban رضي الله عنه narrated: (we wished to know what property is profitable, so) Allah's Messenger ﷺ said, "The most excellent of it is a remembering tongue, a grateful heart and a believing wife who helps him in his faith".

(*Tirmidhi, Ibn Maja, Mishkat P. 198*)

Commentary: The Prophet ﷺ mentioned three beneficial things:

(1) A tongue that remembers Allah much is always moist with His memory-in Salāh, recital of the Qura'ān, invoking blessings on the Prophet ﷺ seeking forgiveness, and glorifying and praising Allah, while, awake, sleeping or in the bazar. This is the sign of the friends of Allah and the people of Paradise. When one is accustomed to Zikr (remembrance of Allah) in this manner, physical occupation does not bar him from it. While he works, his tongue occupies in Zikr. O my mothers and sisters, you too can cook food and busy your tongue in Zikr.

(2) Gratitude from the heart is very significant. It brings more blessing. It means that Allah's blessings, like health and wealth must not be used in disobeying Him. One must not use means to sin.

(3) The third thing that the Prophet ﷺ mentioned is a man's wife who aids him in matters of the Hereafter and religion. For instance, if he goes on a tabligh mission or works on any other religious cause then she does not incite him to worldly profit. Women often get their teacher husbands to resign and take up other lucrative profession and this is helping him against religion.

This is evidence that those who resort family planning do something that Allah does not like unless they do it because of bad health. The westerners put off childbearing so that they may enjoy and travel undisturbed while the Prophet ﷺ said, "Marry women who are prolific. One the Day of Resurrection, I will take pride in your numbers". As for the fear that a large family spells poverty, it is a wrong impression. If the children are good, well-educated and well-trained then they will be a source of happiness and affluence.

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But, the woman in this Hadith encourages him to carry on in a religious occupation even if it is low paying. She does not cause him anxiety.

There was a woman who married a scholar who taught in a madrasah (religious institution). She asked him, "How will we make ends meet with your meagre salary"? "Look at that woman's husband, and at the other woman's! How well-off are they"! In this way she pestered him and he fell prey to her inciting and gave up religious work. Such a woman is not preferred. She chose the ephemeral world to the perpetual Hereafter.

The Hadith also refers to the woman who encourages her husband to discharge his religious duties. When he is lazy, she arouses him. She improves his Hereafter and gets a share in his piety of an equal kind.

Indeed, such a woman is very fortunate. She aids him in his religion. She washes his garments, prepares water for his ablution and bath. She is a woman of Paradise and she takes her husband there too. Women should endeavour to make their husbands religious that they may be together in Paradise.

WHO IS A PIOUS WOMAN

عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ يَقُولُ مَا اسْتَفَادَ الْمُؤْمِنُ بَعْدَ تَقْوَى اللَّهِ خَيْرًا لَهُ مِنْ زَوْجَةٍ صَالِحَةٍ إِنْ أَمَرَهَا أَطَاعَتْهُ وَإِنْ نَظَرَ إِلَيْهَا سَرَّتُهُ وَإِنْ أَقْسَمَ عَلَيْهَا أَبْرَتْهُ وَإِنْ غَابَ عَنْهَا نَصَحَتْهُ فِي نَفْسِهَا وَمَالِهِ -

(ابن ماجه ص ١٣٣ ، مشكوة ص ٢٦٨)

Sayyidina Abu Umāmah رضى الله عنه narrated : The Prophet said, "A Believer has not recieved a blessing, after Taqwa, more excellenet, for him, than a righteous wife. If he commands her, she obeys him. If he looks at her, she pleases him. If he adjures her (to do something), she fulfils it. And, if he is absent from her, she is careful of herself and his property". (Ibn Maja, Mishkat)

Commentary : This Hadith tells us that next to Taqwa the best blessing for a man is a pious wife. Indeed, a pious wife for a pious man is like Paradise on earth. Her traits mentioned are :

(1) She pleases her husband when he looks at her. This means that she maintains herself in the way that pleases him. She has a smiling face for him and she does not puff up her face and complain to him of various things. She is not untidy and illkempt. She is not bad in appearance before her husband but well dressed and know that it is not proper for her to adorn herself before her marriage, but it is proper for to adorn herself after her marriage in the presence of her husband. It is a sin for her to adorn herself to be seen by strangers and such a woman is referred to in a Hadith as an adultress, for she invites people to commit adultery of the eye and the heart. She adorns to please others and be praised.

(2) To fulfil what her husband adjures her to do is to do as he wants her to do. For instance he might say, "I know you will do it surely", then she must comply, even if it is against her temperament.

(3) She does not roam about unchecked when her husband is not home, speaking to strangers unhesitatingly. And she does not spend his property unwisely and does not dole it out extravagantly.

CHOOSE ANY GAALE IN PARADISE

”عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّتِ الْمَرْأَةُ خَمْسَهَا وَحَصَّنَتْ فَرْجَهَا وَأَطَاعَتْ بَعْلَهَا دَخَلَتْ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شَاءَتْ“ -

(ابن حبان ، ترغيب ج ٣ ص ٣٣)

Abū Hurayrah رضى الله عنه narrated : Allah's Messenger ﷺ said, "When a woman offers the five (daily) salāh, preserves her chastity and obeys her husband then she will enter Paradise from whichever gates she like". (Ibn Majah, Targhib V. 3 P. 33)

Commentary : What an easy prescription this is to enter Paradise. Generally, women are lethargic in offering salāh, even

putting it off beyond the hour. This is a promise to women to admit them to Paradise against very little but easy deed; besides, they will go by the gate they choose.

THE FORTUNATE WOMAN

”عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ النِّسَاءِ خَيْرٌ؟ قَالَ الَّتِي تَسْرُهُ إِذَا نَظَرَ، وَتُطِيعُهُ إِذَا أَمَرَ وَلَا تُخَالِفُهُ فِي نَفْسِهَا وَلَا مَالِهَا بِمَا يَكْرَهُ - (مشكاة ص ٢٨٣)

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(Mishkat P. 283, Bayhaqi V. 6 P. 416)

Commentary : She is of a good nature and welcomes her husband home whole-heartedly. She does not cause him anxiety by showering a rain of exaggerated complaints on him against others, thereby creating a rift between him and his mother and other relatives and so taking him to Hell. Women must not do this so that may stand approved in Allah's sight.

RIGHTEOUS WOMEN WILL PRECEDE TO PARADISE

”عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ (مَرْفُوعًا) يَا مَعْشَرَ النِّسَوَانِ أَمَا إِنَّ خِيَارَ كُنَّ يَدْخُلْنَ الْجَنَّةَ قَبْلَ خِيَارِ الرِّجَالِ فَلْيُغَسِّلَنَّ وَيُطَبِّبَنَّ فَيُدْفَعَنَّ إِلَى أَزْوَاجِهِنَّ عَلَى بَرَادِيزِ الْحُمْرِ وَالصُّفْرِ مَعَهُنَّ الْوِلْدَانُ كَأَنَّهُنَّ اللُّوْلُؤُ الْمُنْتَوَّرُ“ - (ابو الشيخ، كنز ج ١٦، ص ١٧١)

Abū Umāmah رضى الله عنه narrated in a martic manner (that the Prophet ﷺ said) : "O company of women! As for the Pious among you, they will enter Paradise before the pious men. They will be given a bath and applied fragrance and handed over to their husband on red and yellow means of conveyance. Children will be with them as though scattered pearls".

(Abū Shaykh, Kanz V. 16 P. 171)

Commentary : How great an excellence it is for women that the pious among them who are mindful of their religious obligations, and duties to their husbands will go to Paradise ahead of men with their children. This is an enviable blessing. So, they must adopt a pious life today to reap the advantage tomorrow.

PIOUS WOMAN IS HALF RELIGION

”عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ رَزَقَهُ اللَّهُ امْرَأَةً صَالِحَةً فَقَدْ أَعَانَهُ عَلَى شَطْرِ دِينِهِ فَلْيَتَّقِ اللَّهَ فِي الشَّطْرِ الثَّانِي“ -

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Anas ibn Maalik رضى الله عنه narrated : Allah's Messenger ﷺ said, "As for him whom Allah has blessed with a righteous woman, indeed, He has helped him in half of his religion. So, let him fear Allah regarding the second half (and get that too)".

(Maja V. 4 P.275, Kanz V. 16 P.116)

Commentary : Obviously, man gets benefit in the Hereafter as well as this world because of a pious wife. He has peace at home and a content life and indecency his children get a firm, sound upbringing. He is encouraged to fulfil his religious obligations and his pious wife ensures that indecency is not allowed to approach them. Their children turn out to be pious and are a source of peace and a perpetual reward for their parents. A pious woman is a great blessing in these times which we do not esteem because of our neglect.

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(طبرانی، مجمع جلد ٤ ص ٢٧٦)

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(طبرانى، مجمع جلد ٤ ص ٢٧٦)

Abu Umamah رضى الله عنه narrated that Allah's Messenger ﷺ said to (Ma'ahh) ibn Jabal, "O Mu'adah! A greatful heart, a tongue moist with (Allah's remembrance and a righteous wife who help you in your affairs of the world and the religion are the best of things that people earn". (Tabarani, Majma V. 4 P. 276)

Commentary : A pious woman will help her husband in religion and keep away from sin as well as help him to keep away from from it. She will exhort him to piety thereby improving his life here and in the next world. In contrast, an evil woman will move about without a veil, have a television set at home and fail to guide her children who will neglect salāh. The atmosphere in the home will be hellish. She will go to Hell and take a large party along with her. The men take pride in the beautiful, worldly wives today but will shed tears of blood to morrow when they face punishment.

THE BEST WOMAN

عَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ (مَرْفُوعًا) خَيْرُ نِسَائِكُمُ الْعَفِيفَةُ

الْغُلَمَةُ عَفِيفَةٌ فِي فَرْجِهَا غُلَمَةٌ عَلَى زَوْجِهَا - (كنز جلد ۱۶ - ص ۱۷۰)

Anas ibn Maalik رضى الله عنه narrated in a marfu' manner (that the Prophet ﷺ said) : "the best of your women are the chaste, loving ones. They protect their chastity and love their husbands protect their chastity and love their husbands dearly".

(Kanz V. 16 P. 170)

Commentary : Clearly, a woman loving her husband is dear to Allah and His Messenger ﷺ. The Hadith praises such a woman and this is the trait of the woman of Paradise. Today marriage is contracted to further worldly ends, so that there is no love between the couple.

RIGHTEOUS WOMEN ARE VERY FEW

عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

إِنَّ مِثْلَ الْمَرْأَةِ الْمُؤْمِنَةِ فِي النِّسَاءِ كَمِثْلِ الْغُرَابِ الْأَعْصَمِ فِي الْغُرَبَانِ -

(مختصر مطالب عاليه جلد ۲ - ص ۲۱)

Sayyidah Ayshah رضى الله عنها narrated : The Prophet ﷺ said, "The similitude of believing women among all women is like a crow with whiteness on wing among crows".

(Briefly: Mutalib Aaliah V. 2 P. 21)

أَبُو أُمَامَةَ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلُ الْمَرْأَةِ الصَّالِحَةِ فِي النِّسَاءِ كَمِثْلِ الْغُرَابِ الْأَعْصَمِ قِيلَ يَا رَسُولَ اللَّهِ وَمَا الْغُرَابُ الْأَعْصَمُ قَالَ الَّذِي إِحْدَى يَدَيْهِ بَيْضَاءُ -

(مطالب عاليه جلد ۲ - ص ۵۷)

Abu Umamah رضى الله عنه narrated in a marfu' manner (that the Prophet ﷺ said) : "The example of a righteous woman among the women is like the example of al-ghurāb al-as'sam (الغراب الاعصم). Somone asked. "O Messenger of Allah, what is al-ghurāb al-a'sam"? He said, "(A crow) one of whose wings has whiteness". (Mutālib Aaliyah V. 2 P. 57)

Commentary : This Hadith says that there will be very few pious women and this is true in our age. Women do not observe the veil and are not God-fearing. They are not regular at salāh or zakah. They backbite and they disobey their husbands. They are involved in one or other sin. So, the woman who protects herself from sin and wrongdoing is, indeed, praiseworthy.

THE RIGHTEOUS DEED OF A PIOUS WOMAN IS EQUIVALENT TO SEVENTY SIDDIQIN (TRUTHFUL ONES)

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
وَإِنْ مِثْلَ عَمَلِ الْمَرْأَةِ الْمُؤْمِنَةِ كَمِثْلِ عَمَلِ سَبْعِينَ صِدِّيقًا وَإِنْ عَمَلُ
الْمَرْءِ الْفَاجِرَةِ كَفُجُورِ أَلْفِ فَاجِرٍ -

(بزار، كشف الاستار جلد ۲ - ص ۱۵۷)

Ibn Umar رضى الله عنه narrated that the Prophet ﷺ said, "The deed of a believing woman is like the deed of seventy Siddiqs

(truthful ones) while the deed of a sinful woman is like the deed of a thousand sinners". (Bazzar, Kashful-Isbar V. 2 P. 157)

Commentary : The pious woman is God-fearing and practices abstinences. She abstains from sin and everything that Allah and His Messenger ﷺ have disallowed. She discharges all the obligations-fard and wājib. Remember, taqwā is to abstain from sin though pious deeds may be few. It is better than having pious deeds but not abstaining from sin, for, such pious deeds are meaningless. It is like as man eating nourishing food but also consuming oil and petrol, so that the diet has a bad effect. O sisters! Make a repentance from sin. Throw out the television set from your house as though it was a snake. Seize the pleasures of Paradise.

WOMEN OF THE WORLD ARE SUPERIOR TO HURAYN

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قُلْتُ يَا رَسُولَ اللَّهِ أَيْسَاءُ
الدُّنْيَا أَفْضَلُ أَمْ الْحُورُ الْعَيْنُ قَالَ نِسَاءُ الدُّنْيَا أَفْضَلُ مِنَ
الْحُورِ الْعَيْنِ كَفَضْلِ الظَّهَارَةِ عَلَى الْبِطَانَةِ قُلْتُ يَا رَسُولَ اللَّهِ وَبِمَ
ذَا؟ قَالَ لِصَلَاتِهِنَّ وَصِيَامِهِنَّ وَعِبَادَتِهِنَّ اللَّهُ عَزَّ وَجَلَّ -

(مختصر عشرة النساء ص ٥٤٠، طبرانی)

Sayyiddah Umm Salamah رَضِيَ اللَّهُ عَنْهَا narrated : I asked Allah's Messenger ﷺ, "O Messenger of Allah, are women of the world superior or the hūr ayn"? He said, "The women of the world are superior to the hūr ayn like the superiority of the apparent to the hidden fold (of cloth). I asked, "O Messenger of Allah, why is it so"? He said, "Because of their salāh, fasting and worship of Allah, the Mighty, the Glorious".

Commentary : The hūr ayn are born in Paradise and these pious deeds are not observed there. Righteous deeds are performed only in this world, so they are deprived of the reward of these deeds and of nearness to Allah. So, do not be under the impression that they have no deeds to perform and are happy in Paradise. Rather, you will earn great blessings there. It is only

after hardship that the beauty of comfort is realised just as the sherbet is enjoyed in summer when one is thirsty, not in winter.

ALL EIGHT GATES OF PARADISE < FOR WHOM

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى
عَلَيْهِ وَسَلَّمَ أَيُّمَا امْرَأَةٍ اتَّقَتْ رَبَّهَا وَحَفِظَتْ فَرْجَهَا وَأَطَاعَتْ زَوْجَهَا
فُتِّحَ لَهَا ثَمَانِيَةُ أَبْوَابِ الْجَنَّةِ قِيلَ لَهَا أُدْخِلِي مِنْ حَيْثُ شِئْتِ -

(مجمع الزوائد جلد ٤ - ص ٣٠٦)

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrated that Allah's Messenger ﷺ said, "Whichever woman fears her Lord, protects her chastity and obeys her husband will have the eight gates of Paradise opened for her and will be bold, "Enter from wherever you like".

(Majma' az-Zawā'id V. 4 P. 306)

Commentary : There are eight gates of Paradise and people will be admitted to it according to their deeds and generally they will qualify to go in through one of the gates. Some of them, however, will deserve to enter by any of the eight and among the deserving women will be those who have the three characteristics :

- (1) God-fearing life, meaning that they keep away from whatever Shari'ah has prohibited. They offer salāh and pay the zakah due on their jewellery. They dispute with none, curse none and go not brag about their favours. They cast not away their veil and do not out of their home unless for a compelling reason. They visit not graves and bear no malice towards any one, neither do they backbite anyone. They observe the veil even before their brothers-in-law and do not possess a television set. They refrain from every kind of innovation in religion, like in the months of Muhurum and Rabi'ul-Awwal. They keep away from every grave sin and are quick to repent.
- (2) They do not look anyone other than their husband and preserve their innocence.
- (3) They obey their husband in everything that the Shari'ah has not disallowed. They are careful to serve and do what he likes.

(truthful ones) while the deed of a sinful woman is like the deed of a thousand sinners". (Bazzar, Kashfal-Isbar V. 2 P. 157)

Commentary : The pious woman is God-fearing and practices abstinences. She abstains from sin and everything that Allah and His Messenger ﷺ have disallowed. She discharges all the obligations-fard and wājib. Remember, taqwā is to abstain from sin though pious deeds may be few. It is better than having pious deeds but not abstaining from sin, for, such pious deeds are meaningless. It is like as man eating nourishing food but also consuming oil and petrol, so that the diet has a bad effect. O sisters! Make a repentance from sin. Throw out the television set from your house as though it was a snake. Seize the pleasures of Paradise.

WOMEN OF THE WORLD ARE SUPERIOR TO HURAYN

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قُلْتُ يَا رَسُولَ اللَّهِ أُنِسَاءُ
الدُّنْيَا أَفْضَلُ أَمْ الْحَوْرُ الْعَيْنُ قَالَ نِسَاءُ الدُّنْيَا أَفْضَلُ مِنَ
الْحَوْرِ الْعَيْنِ كَفَضْلِ الظَّهَارَةِ عَلَى الْبِطَانَةِ قُلْتُ يَا رَسُولَ اللَّهِ وَبِمَ
ذَا؟ قَالَ لِصَلَاتِهِنَّ وَصِيَامِهِنَّ وَعِبَادَتِهِنَّ اللَّهُ عَزَّ وَجَلَّ -

(مختصر عشرة النساء ص ٥٤٠، طبرانی)

Sayyiddah Umm Salamah رَضِيَ اللَّهُ عَنْهَا narrated : I asked Allah's Messenger ﷺ, "O Messenger of Allah, are women of the world superior or the hūr ayn"? He said, "The women of the world are superior to the hūr ayn like the superiority of the apparent to the hidden fold (of cloth). I asked, "O Messenger of Allah, why is it so"? He said, "Because of their salāh, fasting and worship of Allah, the Mighty, the Glorious".

Commentary : The hūr ayn are born in Paradise and these pious deeds are not observed there. Righteous deeds are performed only in this world, so they are deprived of the reward of these deeds and of nearness to Allah. So, do not be under the impression that they have no deeds to perform and are happy in Paradise. Rather, you will earn great blessings there. It is only

after hardship that the beauty of comfort is realised just as the sherbet is enjoyed in summer when one is thirsty, not in winter.

ALL EIGHT GATES OF PARADISE < FOR WHOM

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى
عَلَيْهِ وَسَلَّمَ أَيُّمَا امْرَأَةٍ اتَّقَتْ رَبَّهَا وَحَفِظَتْ فَرْجَهَا وَأَطَاعَتْ زَوْجَهَا
فُتِّحَ لَهَا ثَمَانِيَةُ أَبْوَابِ الْجَنَّةِ قِيلَ لَهَا أُدْخِلِي مِنْ حَيْثُ شِئْتِ -

(مجمع الزوائد جلد ٤ - ص ٣٠٦)

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrated that Allah's Messenger ﷺ said, "Whichever woman fears her Lord, protects her chastity and obeys her husband will have the eight gates of Paradise opened for her and will be bold, "Enter from wherever you like".

(Majma' az-Zawā'id V. 4 P. 306)

Commentary : There are eight gates of Paradise and people will be admitted to it according to their deeds and generally they will qualify to go in through one of the gates. Some of them, however, will deserve to enter by any of the eight and among the deserving women will be those who have the three characteristics :

- (1) God-fearing life, meaning that they keep away from whatever Shari'ah has prohibited. They offer salāh and pay the zakah due on their jewellery. They dispute with none, curse none and go not brag about their favours. They cast not away their veil and do not out of their home unless for a compelling reason. They visit not graves and bear no malice towards any one, neither do they backbite anyone. They observe the veil even before their brothers-in-law and do not possess a television set. They refrain from every kind of innovation in religion, like in the months of Muhurram and Rabi'ul-Awwal. They keep away from every grave sin and are quick to repent.
- (2) They do not look anyone other than their husband and preserve their innocence.
- (3) They obey their husband in everything that the Shari'ah has not disallowed. They are careful to serve and do what he likes.

A little effort today will get them all eight gates of Paradise opened for them.

WIFE OF COMPATIBLE NATURE, BLESSING FOR MAN

عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَرْبَعٌ مِنْ سَعَادَةِ الْمَرْءِ أَنْ تَكُونَ زَوْجَتُهُ مَوَافِقَةً وَأَوْلَادُهُ أَبْرَارًا وَإِخْوَانُهُ صَالِحِينَ - وَأَنْ يَكُونَ رِزْقُهُ فِيْمَ بَلَدِهِ -

(اتحاف المهره جلد ٤ - ص ٤٥٧)

Abdullah ibn Husayn رضى الله عنه narrated on the authority of his father from his grandfather that the Prophet ﷺ said, "Four things are propitious for a person : a wife of an agreeable nature, pious offspring, pious brothers and sustenance in the same (nature) city". (Ithaf al-Maharah V. 4 P. 457)

Commentary : These things are auspicious for man. With these, his religious and worldly life are peaceful. He has good here and in the hereafter.

The most significant of these is a wife of a compatible nature. Harmony promotes love and understanding. If husband and wife have a different temperament then life is very unpleasant, particularly if their views on religion are divergent and they act in opposing ways. If a husband does not act against the Shari'ah, his wife must submit to his views and agree with him even if she is married because of it.

If children are pious then that too is auspicious. They will be helpful to parents. The same goes with a brother.

If a man earns his livelihood in the same city as he lives then that enables them to run their home well. Thus, it is more auspicious to get one's sustenance in one's native place than elsewhere.

THOSE WHO REFUSE TO MARRY ARE CURSED

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ (مَرْفُوعًا) لَعَنَ اللَّهُ الْمُتَبَتِّلِينَ الَّذِينَ

يَقُولُونَ لَا نَتَزَوَّجُ وَالْمُتَبَتِّلَاتِ اللَّاتِي يَقُلْنَ ذَلِكَ -

(كنز العمال جلد ١٦ - ص ١٦٧)

Abū Hurayrah رضى الله عنه narrated (the Prophet ﷺ words) in a marfu' manner, "Allah has cursed the bachelors who say, "We shall not marry and the spinsters who say the same thing".

(Kanz ul-Ummal V. 16 P. 167)

”عَنْ أَبِي نَجِيحٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ مُوسِرًا لِأَنْ يَنْكِحَ فَلَمْ يَنْكِحْ فَلَيْسَ مِنَّا“ -

(اتحاف المهره جلد ٤ - ص ٤٣٧ - كنز جلد ١٦ - ص ١١٩)

Abū Najih رضى الله عنه narrated that the Prophet ﷺ said "He is not one of us who can afford to marry, but does not marry.

Commentary : There is much wisdom in the marriage of men and women. Marriage is an assurance against many evils, anxieties and sicknesses, particularly of the heart and the eye. There is a social comfort. Both husband and wife need one another. Man needs a woman all his life. It begins with the mother and sisters and then a wife takes over the responsibilities and he is at a loss without her. Marriage is not merely to satisfy the sexual urge, but it also aids in a smooth life and in retaining health. Man needs his children in old age. Hence, marriage is a sunnah and a worship and those who look down upon it are foolish and unaware of the wisdom.

HOUSEHOLD CHORES FOR WOMEN LIKE JIHAD

”عَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قُلْنَ النِّسَاءُ يَا رَسُولَ اللَّهِ ذَهَبَ الرِّجَالُ بِالْفُضْلِ فِي الْجِهَادِ فَهَلْ لَنَا مِنْ أَعْمَالِنَا شَيْءٌ نَبْلُغُ بِهِ فَضْلَ الْجِهَادِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ مَهْنَةُ إِحْدَا كُنَّ فِي بَيْتِهَا تَبْلُغُ بِهِ فَضْلَ الْجِهَادِ“ -

(مطالب عاليه جلد ٢ ص ٣٩ - بيهقي جلد ٦ ص ٤٢٠)

Anas رضى الله عنه narrated: The women pleaded. "O Messenger of Allah, the men have gained excellence (over us) because of jihad. Is there for us any of our deeds that may get us the excellence of jihad"? He said, "Yes, occupation (for her) the excellence of jihad". (Matalib Aaliyah V. 2 P. 39, Bayhaqi V. 6 P. 420)

Commentary: Household chores of a varied nature are all a woman's responsibility. Allah and His Messenger have assured that it is very excellent and highly rewarding. In fact, it gets women an equivalent of the reward men get for participating in jihad.

Alas, the rich women and those impressed by western culture regard domestic work as insulting. They hire a maid-servant for that. Though it is allowed to hire a maid-servant if one can afford her, it is not degrading or insulting to do domestic work. There is reward in it. So, let not our women adopt alien culture. Let them earn reward for the next world.

HOUSEHOLD CHORES ARE WOMEN'S RESPONSIBILITY

ضَمْرَةَ بْنِ حَبِيبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ ابْنَتَهُ الْفَاطِمَةَ بِخِدْمَةِ الْبَيْتِ وَعَلَى عَلِيٍّ مَا كَانَ مِنْ خَارِجِ الْبَيْتِ -

(مطالب عاليه - جلد ٤ ص ٣٩)

Damrah ibn Habib رضى الله عنه reported that Allah's Messenger ﷺ decided that his daughter Sayyidah Fātimah رضى الله عنها should undertake domestic work while Ali رضى الله عنه should discharge that which is outside the home. (Matalib Aaliyah V. 4 P. 39)

Commentary: Ibn Qayyim رضى الله عنه has quoted Damrah ibn Habib in his Zad ul-Ma'ad that the Prophet ﷺ decided between Ali ibn Abi Talib رضى الله عنه and Sayyidah Fātimah رضى الله عنها (when she complained to him about work) that she should look after all work within the home and Ali should attend to all external work. Ibn Habib elaborated that household chores included kneading bread, cooking, arranging the bed, sweeping the house, filling water, etc. (Zad ul-ma'ad V. 4 P. 40)

Man is responsible for outdoor work, even fetching water.

WOMAN IS SUPERVISOR OF HOME

”عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْإِمَامُ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَالْمَرْءُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا - وَالْخَادِمُ فِي مَالِ سَيِّدِهِ -“

(ادب المفرد ص ٤٤، بخارى جلد ٢ ص ٨٣)

Ibn Umar رضى الله عنه narrated that he heard Allah's Messenger ﷺ say, "Each of you is a shepherd and each of you will be asked about those in his charge. And the Imām is a shepherd and he will be asked about his charge, and the man is a shepherd over his family, and the woman is shepherdess over the house of her husband, and the servant over the property of his master.

(Al-Adad al-Mufrad Bukhari V. 2 P. 783)

Commentary: Allah made man supervisor of external affairs and woman of domestic (internal) affairs. Man will get her what she needs for the home without arguing with her or putting questions about the expenses. Of course, he can check wasteful expenditure. The woman is independent in supervising household affairs including training of children and man should not interfere in her work but rely on her. Allah bestowed on her the ability to take care of the home.

A HUSBAND IS PARADISE OR HELL FOR A WOMAN

”عَنْ حُصَيْنِ بْنِ مَحْصَنٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ عَمَّةَ لَهُ آتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهَا أَذَاتُ زَوْجٍ أَنْتِ؟ قَالَتْ نَعَمْ قَالَ فَإِنَّ أَنْتِ مِنْهُ؟ قَالَتْ مَا أَلُوهُ إِلَّا مَا عَجَزْتُ عَنْهُ - قَالَ فَكَيْفَ أَنْتِ لَهُ؟ فَإِنَّهُ جَنَّتِكَ وَنَارُكَ -“

(ترغيب جلد ٣ ص ٣٤، عشرة النساء ص ١٧١، حاكم)

Husayn ibn Mihsan رضى الله عنه narrated that his aunt went to the Prophet ﷺ who asked, "Are you Married"? She said, "Yes", He asked, "He asked hao do you treat him"? She said, "I serve him (in every way) except when I am unable to do so". He asked, "How are you for him? (Make allowances for him), for, he is your Paradise or your Hell".

(Targhib V. 3 P. 34, Ashratun Nisa P. 171, Haakim)

Commentary : The Prophet ﷺ told her that she could earn Paradise by serving her husband and pleasing him, otherwise she would qualify for Hell. Generally, women of this generation are some what inclined to serve their husband in the early days. But, the realations for the two take a turn for the worse after they cross the age of youth. Women must be helpful to their husband all their life and become deserving of Paradise.

SHE WHO PLEASES HER HUSBAND WILL ENTER PARADISE

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيُّمَا امْرَأَةٍ مَاتَتْ وَزَوْجُهَا عَنْهَا رَاضٍ دَخَلَتْ الْجَنَّةَ -

(بيهقي في الشعب جلد ٦ ص ٤٢١ ترمذی ، ترغيب جلد ٣ ص ٣٣)

Sayyidah Umm Salamah رضى الله عنها narrated : The Prophet ﷺ said, "The woman will enter Paradise who dies while her husband was pleased with her.

(Bayhaqi in Sha'b V. 6 P. 421, Tirmidhi V. 3 P. 33)

Commentary : Thus the woman of Paradise does not displease her husband by arguing with him, doubting his intentions or causing him anxiety. Many women do not tend to their old or sick husband and he departs from this world in sorrow. But, the same applies to men who desert their wives when they are old. Such a selfish man will not go to Paradise.

KEEP HUSBAND HAPPY

عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ مَرْفُوعًا (يَا مَعْشَرَ النِّسَاءِ اتَّقِينَ اللَّهَ وَاتَّقِينَ رُءُوسَكُمْ أَزْوَاجَكُمْ فَإِنَّ الْمَرْأَةَ لَوْ تَعْلَمُ مَا حَقُّ زَوْجِهَا لَمْ تَزَلْ

قَائِمَةٌ مَا حَضَرَ غَدَاءُهُ وَعَشَاءُهُ -

(بزار ، كشف الاستار ص ١٧٥ ، كنز العمال جلد ١٦ - ص ١٤٥)

Ali رضى الله عنه narrated in a marfu' manner (that the Prophet ﷺ said) : "O company of women, fear Allah and seek the pleasure of your husbands. If a woman were to know the right of her husband then she would not cease to stand with morning and eveing meals".

(Bazzar, Kashfal-Astar P. 175, Kanz ul-Ummal V. 16 P. 145)

Commentary : A woman must make allowances for her husband's temperament and attend to his needs without waiting for his command (unless he contradicts the Shari'ah). Also, when he asks for some- thing then she must respond promptly.

ALLAH LOVES HER WHO SERVES HER HUSBAND

عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ (مَرْفُوعًا) إِنَّ اللَّهَ يُحِبُّ الْمَرْءَةَ الْمِلْقَةَ الْبَرْعَةَ مَعَ زَوْجِهَا الْحِصَانِ عَنْ غَيْرِهِ - (كنز العمال جلد ١٦ - ص ١٦٩)

Ali رضى الله عنه narrated in a marfu' manner (that the Prophet ﷺ said) : "Surely Allah loves the woman who loves her husband and is good- tempered with him, and protects her honour from others than him". (Kanz ul-Ummal V. 16 P. 169)

Commentary : The love should not be selfish. True love means that the two do not mind one another's short comings and incooveniences. They overlook these things happily.

Besides, a wife should not be interested in any man other than her husband. Today, women are on friendly terms with other men too on the plea that it is good nature. They must know that it is regarded as adultery and sunful. This is not approved by Allah or His Messenger ﷺ .

SERVING HUSBAND IS SADAQAH

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ (مَرْفُوعًا) خِدْمَتُكَ زَوْجَتَكَ صَدَقَةٌ -

(كنز جلد ١٦ ص ١٦٩)

Ibn Umar رضى الله عنه narrated in a marfu' manner (that the Prophet ﷺ said) : "Your serving your husband is a sadaqah".
(Kanz V. 16 P. 169)

Commentary : What a meritorious virtue. A woman gets the same reward for serving her husband as a rich man gets for spending in Allah's cause. A woman who cannot offer monetary sadaqah may serve her husband.

OBEDIENCE TO HUSBAND ALWAYS

”عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَلَوْ أَنَّ رَجُلًا أَمَرَ امْرَأَةً أَنْ تَنْقُلَ مِنْ جَبَلٍ أَحْمَرَ إِلَى جَبَلٍ أَسْوَدَ وَمِنْ جَبَلٍ أَسْوَدَ إِلَى جَبَلٍ أَحْمَرَ لَكَانَ نَوْلَهَا أَنْ تَفْعَلَ“.

(ابن ماجه ص ١٣٤، مشكوة ص ٢٨٣، ترغيب جلد ٣ ص ٥٦)

Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger ﷺ said, "If a man commands his wife to move stones from a red mountain to a black mountain, and from the black to the red then it is upon her that she do it".

(Ibn Majah P. 134, Mishkat P. 283, Targhib V. 3 P. 56)

Commentary : If a husband asks his wife to do that which is not possible then too she must engage in that though she is unable to do it. (Mulla Ali Qari, Mirqat P. 471)

She must also obey if he asks her to do what she has done already, only that he may be satisfied. She must tend to him when he is sick or weak. She must at heart. Let him die happy with her.

RIGHT OF HUSBAND CANNOT BE EXHAUSTED

”عَنْ أَبِي سَعِيدٍ بْنِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ أَتَى رَجُلٌ بِابْنَتِهِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ ابْنَتِي هَذِهِ أَبَتْ أَنْ تَتَزَوَّجَ فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَطِيعِي أَبَاكَ فَقَالَتْ وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَتَزَوَّجُ حَتَّى تُخْبِرَنِي مَا حَقُّ الزَّوْجِ عَلَى

زَوْجَتِهِ؟ قَالَ حَقُّ الزَّوْجِ عَلَى زَوْجَتِهِ لَوْ كَانَتْ بِهَ قَرْحَةٌ فَلَحَسَتْهَا أَوْ انْتَثَرَ مِنْ خِرَاءِهِ صَدِيدًا أَوْ دَمًا ثُمَّ ابْتَلَعَتْهُ مَا آدَتْ حَقَّهَ قَالَتْ وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَتَزَوَّجُ أَبَدًا - فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُنْكِحُوهُنَّ إِلَّا بِأَذْنِهِنَّ“ - (ترغيب جلد ٣ - ص ٣٥)

Abu Sa'eed Khudri رضى الله عنه narrated that a man came to Allah's Messenger ﷺ with his daughter and said, "This, my daughter refuses to marry". Allah's Messenger ﷺ said to her, "Obey your father". She said, "By Him who has sent you with the Truth. I will never marry till I am informed what the husband's right are on his wife"? He said, "The right of the husband over his wife is such that if he has a wound and she licks it up, or if his nostril discharges puss or blood and she swallows it ①. This is are impure even then his rights are not given". She said, "By Him who has sent you with the Truth, I will never marry". The Prophet ﷺ said, "Do not marry them without their permission".

(Targhib V. 3 P. 35)

Commentary : A woman cannot say that she has given rights of her husband. She must continue to give his rights by serving him always. Further, if she is not able to do that, she has the right not to marry and cannot be compelled to marry.

RIGHT OF HUSBAND IS THE GREATEST

”عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ النَّاسِ أَعْظَمُ حَقًّا عَلَى الْمَرْأَةِ؟ قَالَ زَوْجُهَا - قُلْتُ فَأَيُّ النَّاسِ أَعْظَمُ حَقًّا عَلَى الرَّجُلِ قَالَ أُمُّهُ“.

(بزار، ترغيب جلد ٣ - ص ٣٤)

Sayyidah Ayshah رضى الله عنها narrated : I asked Allah's Messenger ﷺ "Which of the people has the greatest right over a woman"? He said, "Her husband". I asked, "Which of the people has the greatest right over a man"? He said, "His mother".

① This is an allegorical statement meaning "they are unlimited" because these things are impure.

Commentary : Till a woman is married, her parents have a right to be obeyed and served. When she marries, the husband has the greatest right over her. The mother owns the greatest right over her son to serve and obey him and keep away from her displeasure. A mother's pleasure supersedes a wife's, but if there is a clash between their interests then he must adopt a measure whereby he makes allowances for his wife and also makes allowances for his mother, serving and obeying but at the same time. To make allowances and to serve and obey are two different things and the mother has a right over the latter and her pleasure overrules the wife's.

FORGIVENESS BECAUSE OF HUSBAND'S OBEDIENCE

”عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَجُلًا خَرَجَ وَأَمْرًا مَرَّةً أَنَّهُ لَا تَخْرُجُ مِنْ بَيْتِهَا وَكَانَ أَبُوهَا فِي أَسْفَلِ الدَّارِ وَكَانَتْ فِي أَعْلَاهَا - فَمَرَضَ أَبُوهَا فَأَرْسَلَتْ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَتْ ذَلِكَ لَهُ فَقَالَ أَطِيعِي زَوْجَكَ فَمَاتَ أَبُوهَا فَأَرْسَلَتْ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَطِيعِي زَوْجَكَ فَأَرْسَلَ إِلَيْهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ قَدْ غَفَرَ لَابِيهَا لِطَاعَتِهَا لِرُؤُوسِهَا“ - (مجمع جلد ٤ - ص ٣١٦)

Anas ibn Maalik رضى الله عنه narrated : The Prophet ﷺ said that a man went out (on a journey) commanding his wife not to go out of her house. Her father was in the lower portion of the house and she in the upper storey. Her father was taken ill, so she sent message to the Prophet ﷺ mentioning this situation. He said, "Obey your husband". Her father died and she (again) sent message to the Prophet ﷺ. He said, "Obey your husband". Then he sent her messenger that surely Allah had forgiven her father because of her obedience to her husband. (Majma' V: 4 P. 316)

Commentary : If her father was forgiven because of her obedience then may we not expect that she too gained pardon? Certainly, she did.

LOVE OF CHILDREN AND HUSBAND SIGN OF PIETY

”عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُ نِسَاءٍ رَكِبْنَ الْإِبِلَ صَالِحُ نِسَاءٍ فَرِيْشٍ أَحْنَاهُ عَلَى وَلَدٍ فِي صَغَرِهِ وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ“ -

(بخارى جلد ٢ - ص ٧٦٠، مسلم)

Abu Hurayrah رضى الله عنه narrated : The Prophet ﷺ said, "The best of women who ride camels are the pious women of the Quraysh who are kind to children in their infancy and who take care of their husband's property". (Bukhari V. 2 P. 760 Muslim)

Commentary : Two praiseworthy signs of women are narrated in this Hadith. They love their children. They are very tender and kind in their infancy and during sucking period. They do not resort to family planning and do not hand over their children to maid servants. Those women who are employed entrust their children to maid servants and this is a detestable practice earning displeasure of Allah and His Messenger ﷺ. The children do not get proper training and in the end do not care for their parents. In fact a woman is responsible to rear and train her own children and also her step-children. This is a great piety and fetches immense reward. It is very sinful to hurt them. Similarly it is very rewarding to raise an orphan child. (The other sign is to care for her husband's property).

SALAH AND PIETY WILL NOT BE APPROVED

”عَنْ جَابِرِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ لَا تُقْبَلُ لَهُمْ صَلَاةٌ وَلَا تَصْعَدُ لَهُمْ حَسَنَةٌ الْعَبْدُ الْأَبْقَى حَتَّى يَرْجِعَ إِلَى مَوْلَاهُ فَيَضَعُ يَدَهُ فِي أَيْدِيهِمْ وَالْمَرْأَةُ السَّاحِطُ عَلَيْهَا زَوْجُهَا وَالسَّكْرَانُ حَتَّى يَصْحُو“ - (بيهقى فى الشعب جلد ٦ - ص ٤١٧)

Jabir رضى الله عنه narrated : Allah's Messenger ﷺ said, "There are three whose salāh is not accepted, neither is their pious deed raised up :

- (1) A fleeing slave till he returns to his master and gives his hand in his.
- (2) A woman whose husband is displeased with her.
- (3) An intoxicated person till he is sober".

(Bayhaqi in Sh'b V. 6 P. 417)

Commentary : Man is supervisor over woman. After Allah, she has her husband whose right overtakes the parents' rights. If prostration were correct then a woman be allowed to prostrate before her husband. According to a Haidth, a husband may take his wife to Paradise or Hell. If he is displeased even if it is unjustly-she must reconcile him and not leave him alone.

"عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ كُنْتُ أَمْرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا" - (ترمذى جلد ١ ص ١٣٨)

Abu Hurayrah رضى الله عنه narrated : The Prophet ﷺ said, "Were I to command anyone to prostrate before another, I would surely command the woman to prostrate to her husband".

(Tirmidhi V. 1 P. 138)

Commentary : Qays ibn Sa'd رضى الله عنه reported that at Hirah he found the people prostrating to their marzaban (a religious officer). So, he said to the Prophet ﷺ, "You are more deserving that we prostrate to you". He said, "What, if you pass by my grave, will you prostrate"? He said, "No" The prophet said "If I gave command to anyone to prostrate (to another), I would command a wife to prostrate to her husband, for Allah has given husbands rights over their wives". Sayyidah Ayshah رضى الله عنها narrated that a camel prostrated before the Prophet ﷺ. So, his Sahabah رضى الله عنه said, "O Messenger of Allah, the beasts prostrate to you. We are more rightful that we should do that". he said, "Worship Allah Respect your brother. If I commanded anyone to prostrate, I would command women to prostrate to their husbands". (Majma' V. 4 P. 213)

ALLAH DOES NOT LOOK AT THE UNGRATEFUL

"عَنْ عَبْدِ اللَّهِ عَمْرٍو رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَنْظُرُ اللَّهُ تَبَارَكَ وَتَعَالَى إِلَى امْرَأَةٍ لَا تَشْكُرُ لَزَوْجِهَا وَهِيَ لَا تَسْتَغْنِي عَنْهُ" - (مجمع الزوائد جلد ٤ ص ٣١٢، بزار، نسائي)

Abdullah ibn Amur رضى الله عنه narrated : Allah's Messenger ﷺ said, "Allah, The Blessed and The Exalted, does not look at a woman who is ungrateful to her husband though she cannot be independent of him". (Majma' az Zawāid V. 4 P. 312, Bazar, Nasa'i)

Commentary : Being grateful is the best of attributes. It increases taqwā and brings in more blessings. The wife who is given to complain constantly and does not thank her husband cannot remain with him and, in spite of many blessings, their home is hellish. Hence women must not utter words of ingratitude. If they face some kind of hardship, they must try to endure it, because they will gain Paradise thereby.

FIRST DUTY IS TO ATTEND HUSBAND'S NEEDS

"عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ أَنْ تَجِيئِي لَعَنَتَهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ" - (بخارى جلد ٣ ص ٢٨٢)

Abu Hurayrah رضى الله عنه narrated that the Prophet ﷺ said, "If a man invites his wife to his bed and she declines to come then the angels curse her till it is morning". (Bakhari)

"عَنْ طَلْقِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا دَعَا الرَّجُلُ زَوْجَتَهُ لِحَاجَتِهِ فَلْتَأْتِهِ وَإِنْ كَانَتْ عَلَى التَّبَوُّرِ" - (ترمذى، ترغيب ج ٣ ص ٣٨)

Talq ibn Ali رضى الله عنه narrated that Allah's Messenger ﷺ said, "When a man calls his wife to satisfy his need then she must go to him even if she is at the oven". (Tirmidhi, Targhib V. 3 P. 38)

"عَنْ زَيْدِ بْنِ أَرْقَمَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَرْءُ لَا تُؤَدِّي حَقَّ اللَّهِ عَلَيْهَا حَتَّى تُؤَدِّيَ حَقَّ زَوْجِهَا كُلَّهُ - وَلَوْ سَأَلَهَا وَهِيَ عَلَى ظَهْرِ قَتَبٍ لَمْ تَمْنَعُهُ نَفْسَهَا -"

(طبرانی، ترغیب جلد ۳ ص ۳۸)

Zayd ibn Arqam رضى الله عنه narrated that Allah's Messenger ﷺ said, "A woman does not give Allah's right over her till she gives all the rights of her husband. And if he demands her while she is on the camel's saddle even then she cannot deny him her person". (Tabarari, Targhib V. 3 P. 38)

Commentary : The husband is the supervisor and the wife is subordinate to him. If he calls him for whatever need-particularly for the human urge-even by suggestion then her refusal is forbidden and invites Divine curse upon her. Of course, if she experiences her menses or is ill then she may excuse herself politely explaining her difficulty.

DESPISED IN THE PROPHET'S ﷺ SIGHT

"عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَا بُغْضَ الْمَرْأَةِ تَخْرُجُ مِنْ بَيْتِهَا تَجُرُّ ذَيْلَهَا تَشْكُو زَوْجَهَا -" (مجمع الزوائد جلد ۴ ص ۳۱۶)

Sayyidah Umm Salamah رضى الله عنها narrated : Allah's Messenger ﷺ said, I despise the woman who goes out of her house dragging her garments, complaining against her husband".

(Majma' az Zawa'id V. 4 P. 316)

Commentary : When two people are together, there are bound to be frictions and when fear of Allah is wanting, they may even violate one another's rights. Since they have to live together always, they must condone such violations. They must neither complain nor may women take the complaint to parents, for, things will grow worse thereby. Rather, when there is an opportunity, they must speak about it to one another, meanwhile praying to Allah who has every heart in His grasp.

WHEN HUSBAND'S KINDNESS IS NOT ACKNOWLEDGED

"عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا قَالَتِ الْمَرْءَةُ لِرِزْوَجِهَا مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ فَقَدْ حَبِطَ عَمَلُهَا -" (جامع صغير ص ۵۴، كنز جلد ۱۶ نمبر ۴۶۰۷۵)

Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger ﷺ said, "When a woman says to her husband, 'I have not seen any good in you, at all, then deeds are void'".

(Jami' Saghir P. 54, Kanz V. 16 # 46075)

Commentary : How many women complain to their husbands that they have had no good from them, found no peace, etc.! Just an ungrateful expression and all deeds are lost. The Prophet ﷺ saw more women than men in Hell, so he asked for the reason and was told that were ungrateful to their husbands. Friction does take place between two people. Both of them must find a solution for that, or tolerate one another's weak points. Husbands, too should not let such a situation arise compelling their wives to complain.

OPTIONAL FASTING ONLY WHEN HUSBAND PERMITS

"عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَحِلُّ لِلْمَرْءَةِ أَنْ تَصُومَ وَزَوْجُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ -" (مشکوٰۃ ص ۷۸، بخاری جلد ۲ - ص ۷۸۲، مسلم)

Abu Hurayrah رضى الله عنه narrated : Allah's Messenger ﷺ said, "It is not lawful for a woman to keep fast in her husband's presence, except with his permission". (Mishkat, Bukhari, Muslim)

According to another version, if she keeps as fast, she goes hungry and thirsty but the fast is not accepted.

(Majma' V. 4 P. 310)

Commentary : A woman is required to respond to her husband when he needs her, so she is disallowed to keep optional fast, but if he is away from home then she keep optional fasts.

This command is only for optional fasts, not those Ramādan which may be kept even if he disallows. The creation is not to be obeyed if that involves disobedience to Allah. There is a Hadith "A woman is just allowed to keep fast while her husband is present, except in Ramādan".

OBEDIENCE TO HUSBAND AND ACKNOWLEDGEMENT OF HIS GOOD QUALITIES IS LIKE JIHAD

"عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أْبْلِغِي مَنْ لَقِيتِ مِنَ النِّسَاءِ أَلَّ طَاعَةَ الزَّوْجِ وَإِعْتِرَافًا بِحَقِّهِ يَعْدِلُ ذَلِكَ وَقَلِيلٌ مِّنْكَ مَنُ يَفْعَلُهُ" -

(مجمع الزوائد جلد ٤ - ص ٣٠٨، ترغيب جلد ٣ - ص ٣٤)

Ibn Abbās رضى الله عنه narrated : Allah's Messenger ﷺ said, "Convey to every woman you meet that obedience to the husband and acknowledgement of his favours is acknowledgement of his favours is equivalent to jihād. but, few of you (women) do it". (Majma' V. 4 P. 308, Targhib V. 3 P. 34)

Commentary : According to another Hadith, the women asked how they could participate in jihād. The Prophet ﷺ said, "Obey your husband and acknowledge his favours". (Bayhaqi V. 6 P. 417)

They should be obedient and not ungrateful.

SERVING HUSBAND IS NEARLY LIKE MARTYDOM

"عَنْ مِمْوْنَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا (مَرْفُوعًا) أَنَّهُ لَيْسَ مِنْ أَمْرَةٍ أَطَاعَتْ وَأَدَّتْ حَقَّ زَوْجِهَا وَتَذَكَّرُ حَسَنَتَهُ وَلَا تَخُونُهُ فِي نَفْسِهَا وَمَالِهِ - إِلَّا كَانَ بَيْنَهَا وَبَيْنَ الشَّهَادَةِ دَرَجَةٌ وَاحِدَةٌ فِي الْجَنَّةِ فَإِنْ كَانَ زَوْجُهَا مُؤْمِنًا حُسِنَ الْخُلُقِ فَهِيَ زَوْجَتُهُ فِي الْجَنَّةِ وَإِلَّا زَوْجُهَا اللَّهُ مِنَ الشَّهَدَاءِ" - (كنز العمال جلد ١٦ - ص ١٤٤ - طبرانی)

Sayyidah Maymūnah رضى الله عنها narrated in a marfu' mannner : "If a woman obeys her husband, gives his rights, remembers his (favours and) goodness and does not deceive him in her body and his property then there is between her and martyrdom just one degree in Paradise. And if her husband is a Believer and well-mannered then she is his wife in Paradise, otherwise Allah will give her in marriage to one of the martyrs". (Kanz, Tabarani)

Commentary : The Hadith describes the pious woman who serves her husband. Only one degree separates her and the martyrs.

WOMAN WHO IS ACCURSED

"عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا بَاتَتِ الْمَرْءَةُ مُهَاجِرَةً فِرَاشَ زَوْجِهَا لَعَنَتَهَا الْمَلَائِكَةُ حَتَّى تَرْجِعَ" - (بخارى و مسلم جلد ٢ - ص ٧٨٢)

Abū Hurayrah رضى الله عنه narrated : The Prophet ﷺ said, "If a woman spends the night away from her husband's bed (in anger) then the angels curse her till she returns". (Bukhari, Muslim V. 2 P. 782)

"عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ أَنْ تَجِيئَ لَعَنَتَهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ" - (بخارى جلد ٢ - ص ٧٨٢)

Abū Hurayrah رضى الله عنه narrated : The Prophet ﷺ said, "When a man calls his wife to his bed and she declines to come, the angels curse her till it is morning". (Bukhari V. 2 P. 782)

Commentary : Unless she has an excuse valid in Shari'ah, the woman is bound to comply with her husband's demand, otherwise the angels will curse her.

Abū Hurayrah رضى الله عنه also narrated that the Prophet ﷺ said, : If a man invites his wife to his bed and she declines then those in the higher locations are terribly angry at her till she pleases him".

(Muslim-ayni V. 2 P. 185)

Abū Hurayrah رضى الله عنه narrated that the Prophet ﷺ cursed the mufassaleh (مفسله), while Ibn Umar's Hadith calls her the musawwafat (مسوفات). (Kanz ul-Ummal V. 2 P. 161)

The former (مفسله) is the woman who tells her husband when he intends to approach her, "I am having menses". The latter (مسوفات, Singular: مسوفة) are women who put off their husbands by promising to come shortly till sleep overtakes them.

(Kanz, V. 16 P. 101)

Commentary: The husband should be considerate when his wife is unwell. The woman is otherwise bound to respond to his advances. We have read the Hadith of Talq رضى الله عنه previously and there is one of Ibn Umar رضى الله عنه of the same purport (as Zayad ibn Arqam's). (Umdah P. 185)

DO NOT INCITE WOMAN AGAINST HER HUSBAND

”عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَّا مَنْ خَبَّبَ امْرَأَةً عَلَى زَوْجِهَا أَوْ عَبْدًا عَلَى سَيِّدِهِ“ - (ابو داود، مشكوة ص ٢٨٢)

Abu Hurayrah رضى الله عنه Narrated: Allah's Messenger ﷺ said, "He does not belong to us who incites a woman against her husband, or a slave against his master". (Abū Dāwūd, Mishkāt)

Commentary: It is with some women that they provoke a wife against her husband by telling her, for instance, that he neglects her, and so on. In this way, they cause a disagreement between the two.

ASKING HUSBAND TO GIVE DIVORCE KEEPS AWAY FROM PARADISE

”عَنْ ثَوْبَانَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيُّمَا امْرَأَةٍ سَأَلَتْ زَوْجَهَا طَلَاقًا مِنْ غَيْرِ بَأْسٍ فَحَرَامٌ عَلَيْهَا رَأْيَ الْجَنَّةِ“ -

(ابن ماجه ص ١٤٨، ابو داود ص ٣٠٣، ترمذى ص ٢٢٦)

Thawban رضى الله عنه narrated: Allah's Messenger ﷺ said, "If a woman asks her husband to divorce her without a serious reason or anxiety then she is forbidden the fragrance of Paradise".

(Ibn Mājah P. 148, Abū Dāwūd P. 303, Tirmighi P. 226)

Commentary: Divorce is disliked by Allah. It creates hatred and animosity between two families. It is praiseworthy to unite and patch up but blameworthy to sever ties of relationship. Often, a divorced woman cannot remarry in the situation we live in. The result is that she faces many difficulties-more so, if she has young children. Sometimes, she is driven to a life of sin. The devil, therefore, always tries to get married people divorced. Hence, the couple must endure and be patient. There is reward in it.

WOMAN WHO ASKS FOR KHUL'A ❶ IS HYPOCRITE

”عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُتَزَعَاتُ وَالْمُخْتَلِعَاتُ هُنَّ الْمُنَافِقَاتُ“ -

(مشكوة ص ٢٨٤، نسائي)

Abu Hurayrah رضى الله عنه narrated that the Prophet ﷺ said, "One who seeks separation and divorce from her husband is a hypocrite". (Mishkat)

Commentary: We have stated in the previous "commentary" that this creates ill-will between two families. Marriage should be contracted after proper consideration and judgement. Once that is done, the two should carry on peacefully. There can be moments of discord, but wise sense should prevail. Marriage raises a family, divorce destroys it. Man is given the right to divorce because he is more intelligent than woman. If women were given this right, there would be divorces on flimsy grounds every now and then. Divorce is the last resort when a reconciliation is impossible.

❶ Khul'a is to seek separation from the husband.

CURSE ON WOMAN WHO GOES OUT WITHOUT PERMISSION

”وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ الْمَرْءَةَ إِذَا خَرَجَتْ مِنْ بَيْتِهَا وَزَوَّجَهَا كَارِهِ لَعَنَهَا كُلُّ مَلَكٍ فِي السَّمَاءِ وَكُلُّ شَيْءٍ مَرَّتْ عَلَيْهِ غَيْرَ الْجِنِّ وَالْإِنْسِ حَتَّى تَرْجِعَ“ - (طبرانی، ترغیب جلد ۳ - ص ۳۹)

Ibn Umar رضى الله عنه narrated: I heard Allah's Messenger ﷺ say, "If a woman goes out of her home while her husband does not like it then all the angels in the heavens, as also everything she passes by except the jinn and mankind curse her till she returns".

(Tobarāni, Targhib V. 3 P. 39)

The version of Ibn Abbas رضى الله عنه is: "When a woman goes out without her husband's permission then the angels in the heavens, the angels of mercy, the angels of punishment all curse her till she comes back".

Commentary: If a husband disallows his wife to go anywhere even to the neighbours then this applies both in his presence and his absence. Also, a husband must show some flexibility in the matter and not disallow his wife to go to the neighbours and her relatives unless there is likelihood of mischief being created.

GOING OUT WITHOUT PERMISSION INVITES ALLAH'S ANGER

”عَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ (مَرْفُوعًا) أَيُّمَا امْرَأَةٍ خَرَجَتْ مِنْ بَيْتِ زَوْجِهَا بَغَيْرِ إِذْنِ زَوْجِهَا كَانَتْ فِي سَخَطِ اللَّهِ تَعَالَى حَتَّى تَرْجِعَ إِلَى بَيْتِهَا أَوْ يَرْضَى عَنْهَا زَوْجُهَا“ -

(كنز العمال جلد ۱۶ - ص ۱۶۰)

Anas رضى الله عنه narrated in a marfu' manner: "If a woman goes out of her house without the permission of her husband then she

faces Allah's wrath till she returns to her house, or her husband becomes pleased with her". (Kanzul-Ummal V. 6 P. 160)

Commentary: Thus, even if it is necessary, a woman cannot go out without her husband's permission. Before her marriage, she was dependant on her parents and thereafter, she is subservient to her husband. But, if she wants to be independent then she will obey the devil-independence is slavery of the devil.

The modern woman of the city consider themselves equal to their husbands and to them subservience is disgraceful. They should know that after Allah and His Messenger, the women have to obey their husband. If they submit today, they will enjoy in the next world.

THE HOOR (MAIDEN) OF PARADISE CURSES WOMAN WHO HURTS HER HUSBAND

”عَنْ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُؤْذِي امْرَأَةً زَوْجَهَا فِي الدُّنْيَا إِلَّا قَالَتْ زَوْجَتُهُ مِنَ الْحُورِ الْعِينِ لَا تُؤْذِيهِ قَاتِلُكَ اللَّهُ فَإِنَّمَا هُوَ عِنْدَكَ دَخِيلٌ يُوشِكُ أَنْ يُفَارِقَكَ إِلَيْنَا“ -

(مشکوٰۃ ص ۲۸۱، ترمذی ص ۲۲۲، ابن ماجه ص ۱۴۵)

Mu'adh رضى الله عنه narrated: The Prophet ﷺ said, "A woman does not hurt her husband in the world without his wife among the hooryn saying, Do not hurt him. May Allah destroy you! He is with you but for some time and soon he will separate from you and come to us". (Mishkat, Tirmidhi, Ibn Majah)

Commentary: Often when man becomes weak, his wife deserts him or hurts him. It is this time that she should seize and serve him to earn Paradise.

WOMAN WHO QUALIFIES FOR ALLAH'S MERCY

”عَنْ (أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ) رَجِمَ امْرَأَةٌ قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ وَأَقْبَضَتْ زَوْجَهَا فَصَلَّى فَإِنْ أَبِي نَضَحَتْ فِي وَجْهِهِ الْمَاءَ“ -

(ابو داؤد جلد ۱ ص ۱۸۵، ابن حبان - كنز ص ۱۷۰)

Abu Hurayrah رضى الله عنه narrated: The Prophet ﷺ said, "Allah's mercy is on the woman who arises in the night, offers salah and awakens her husband that he too may offer salah. But, if he refuses (to wake up) then she sprinkles water on his face".

(Abū Dāwūd V. 1 P. 185, Ibn Hibban, Kanz)

Commentary : This woman who persuades her husbands to do a pious deed and brings him to religion is very auspicious. This kind is rare in our times. Today they find it difficult to offer the fajr salah, what to say of tahajjud (which is optional prayer during the night). In the next world, the pious will go to Paradise while the evil to Hell. The Qur'an confirms that everyone will get a return for his or her deeds:

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ

IF SHE IS UNGRATEFUL THEN ALLAH'S
MERCIFUL SIGHT IS DENIED

”عَنْ ابْنِ عَمْرٍو (مَرْفُوعًا) لَا يَنْظُرُ اللَّهُ إِلَى امْرَأَةٍ لَا تَشْكُرُ لِرَوْحِهَا

وَهِيَ لَا تَسْتَغْنِي عَنْهُ“ - (كنز العمال جلد ١٦ ص ١٦٥)

Ibn Amr رضى الله عنه narrated in a marfu' manner: "Allah will not look at the woman who is not grateful to her husband though she is not independent of him". (Kanz V. 16 P. 165)

Commentary : In other words, this Hadith says that the woman who is grateful to her husband will get Allah's merciful look. She is not a complaining one over her husband's poverty. She knows that Allah has apportioned for everyone as He deems fit and she is grateful to Allah in every state. She will get the reward in the hereafter.

THE FIRST QUESTION ON THE DAY
OF RESURRECTION

”عَنْ أَنَسٍ (مَرْفُوعًا) أَوَّلُ مَا تُسْأَلُ الْمَرْأَةُ يَوْمَ الْقِيَامَةِ عَنْ صَلَاتِهَا - ثُمَّ عَنْ

بَعْلِهَا كَيْفَ عَمِلَتْ إِلَيْهِ“ - (ابو الشيخ، كنز العمال جلد ١٦ ص ١٦٦)

Anas رضى الله عنه narrated in a marfu' manner: "The first thing about which a woman will be asked on the Day of Resurrection will be her Salāh, then about her husband. How she behaved with him". (Abu Shaykh, Kanz ul-Ummal V. 1 P. 166)

Commentary : Anas رضى الله عنه reported that the Prophet ﷺ said, "On the Day of Resurrection, the first question will be about salah. If that is correct then the other deeds will be correct too, otherwise there would be harsh questioning on others".

(Tabarani, Saghir P. 168)

Women are lethargic in offering salāh, particularly young women who put forward lame excuses of impure garments because of their infants. These excuses hold no water. The elder women must get the younger ones to offer salah regularly. Next, they will be asked about their dealings with their husband. The women who go to offices today will have a hard time on the Day of Resurrection.

RIGHT OF ALLAH IS UNPAID IF HUSBAND
IS NOT OBEYED

”عَنْ ابْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى

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تُؤَدَّى حَقَّ زَوْجِهَا“ - (ابن ماجه، ترغيب جلد ٣ - ٣٦)

Ibn Abū Aurfā رضى الله عنه narrated: Allah's Messenger ﷺ said, "By Him who has my soul in His hand, a woman has not given the right of her Lord if she has not given her husband's right".

(Ibn Majah, Targhib)

Commentary : People have two kinds of rights over them.

1. Rights of Allah: He should be obeyed and the fard and wājib obligations must be discharged. He should be remembered constantly and only He should be worshipped. Supplication should be made only to Him.

2. Right of fellow men: A person should discharge his responsibilities. The superiors should be obeyed and respected and a woman should obey her husband after her marriage.

Abu Hurayrah رضى الله عنه narrated: The Prophet ﷺ said, "Allah's mercy is on the woman who arises in the night, offers salah and awakens her husband that he too may offer salah. But, if he refuses (to wake up) then she sprinkles water on his face".

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تُؤَدَّى حَقَّ زَوْجِهَا“ - (ابن ماجه، ترغيب جلد ٣ - ٣٦)

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2. Right of fellow men: A person should discharge his responsibilities. The superiors should be obeyed and respected and a woman should obey her husband after her marriage.

After Allah, he is to be obeyed. And this Hadith says by way of emphasis that if a husband's rights are not given then Allah's rights are also ungiven, because that too is Allah's command.

SAVOUR OF FAITH IS MISSING WITHOUT OBEDIENCE TO HUSBAND

”عَنْ مُعَاذِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَجِدُ امْرَأَةً حَلَاوَةً الْإِيمَانِ حَتَّى تُؤَدِّيَ حَقَّ زَوْجِهَا - وَلَوْ سَأَلَهَا نَفْسَهَا وَهِيَ عَلَى ظَهْرِ قَتَبٍ“ - (ترغيب جلد ۳ - ص ۳۶)

Mu'adh رضى الله عنه narrated that Allah's Messenger ﷺ said, "A woman cannot find the taste of faith until she gives the right of her husband even if he asks for her person while she is sitting on a camel's saddle". (Targhib V. 3 P. 36)

Commentary : Thus a woman who is disobedient to her husband cannot get the savur of faith. This means that she is not a perfect Beliver. It could also mean a faith that bears no fruit. Perfect faith means due regard for rights of others. The husband must be obeyed. For a women, he is next to Allah and the Messenger ﷺ.

HUSBAND NO TO BE OBEYED IN SIN

”عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا أَنَّ امْرَأَةً مِنَ الْأَنْصَارِ زَوَّجَتْ ابْنَتَهَا فَتَمَعَّطَ شَعْرُ رَأْسِهَا فَجَاءَتْ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَتْ ذَلِكَ لَهُ فَقَالَتْ إِنَّ زَوْجَهَا أَمَرَنِي أَنْ أَصِلَ فِي شَعْرِهَا فَقَالَ لَا إِنَّهُ قَدْ لَعِنَ الْمُؤَصِّلَاتُ“ - (بخارى جلد ۲ - ص ۷۸۴)

Sayyidiyah Ayesha رضى الله عنها narrated: An Ansār woman married off her daughter whose hair had fallen off from her head. She came to the Prophet ﷺ and mentioned that to him, saying "Her husband has commanded me to plant

false hair on her". He said, "No, Surely, the one who adds (joins) hair is accursed". (Bukhari V. 2 P. 284)

”عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ“ -

(بخارى جلد ۲ - ص ۱۰۵۷)

Abdullah رضى الله عنه narrated that the Prophet ﷺ said: "To hear and obey is binding on a Muslim in what he likes and dislikes as long as he is not commanded to commit a sin. If he is asked to commit a sin then he must not hear and obey".

(Bukhari V. 2 P. 1057)

”عَنِ النَّوَاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ“ -

(شرح السنة - مشكوة ص ۳۲۱)

Nawwās ibn Sam'ān رضى الله عنه narrated: Allah's Messenger ﷺ said, "The creatures are not to be obeyed in disobedience to the Creator". (Sharah as-Sunnah, Mishkat P. 321)

TO LET A HUSBAND BE ANGRY CALLS FOR A CURSE

”عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةَ رِجُلٍ أَمَّ قَوْمًا وَهُمْ لَهُ كَارِهُوْنَ - وَامْرَأَةً وَزَوَّجَهَا عَلَيْهَا سَاخِطٌ وَرَجُلٌ سَمِعَ حَتَّى عَلَى الْفَلَاحِ ثُمَّ لَمْ يُجِبْ“ -

(ترمذى جلد ۱ - ص ۴۷)

Anas ibn Maa'ik رضى الله عنه narrated that Allah's Messenger ﷺ cursed three people: A man who acts as imam (leader) of a people who dislike him, a woman who spends the night while her husband is displeased with her, and a man who hears (come to success the call to salāh) but does not respond". (Tirmidhi V. 1 P. 47)

”سَمِعْتُ أَبَا أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ لَا تُجَاوِزُ صَلَاتُهُمْ أَذَانَهُمُ الْعَبْدُ الْأَبْقَى حَتَّى يَرْجِعَ وَامْرَأَةٌ بَاتَتْ وَزَوْجُهَا عَلَيْهَا سَاخِطٌ وَإِمَامٌ قَوْمٌ وَهُمْ لَهُ كَارِهُونَ“.

(ترمذى جلد ١ - ص ٤٧)

Abu Umamah رضى الله عنه narrated that Allah's Messenger ﷺ said, "Three people there are whose salah does not go beyond their ears: a fleeing slave till he returns (to his master), a woman who sleeps in the night while her husband is displeased, and an Imam of a people who dislike him". (Tirmidhi V. 1 P. 47)

Commentary : If her husband is displeased then the woman must reconcile him. She must not let him alone to himself as women do today taking no notice of their husband's displeasure. Such a woman is curse and even her salāh is not forwarded for approval unless the husband is habitually angry and pacifies when left alone. Normally, however a woman should not let her husband alone to mend for himself. Sometimes, this conduct may worsen the situation and cause anxiety to her. As for her husband, he will be punished by Allah for his wrong-doing. To prevent the matter from going out of hands, the woman must cajole her husband to reconcile rather than quarrel with him otherwise her deeds will go unapproved and Allah will be displeased. Let her sacrifice her emotions and choose the path of Paradise. If she is patient then Allah will prevent the oppressor from his oppression. Allah Is with the patient. إِنَّ اللَّهَ مَعَ الصَّابِرِينَ.

DO NOT ADORN YOURSELF WHEN HUSBAND IS AWAY

”عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا زَارَتْ أُخْتَهَا عَائِشَةَ وَالزَّبِيرُ غَائِبٌ فَدَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَجَدَ رِيحَ طِيبٍ فَقَالَ مَا عَلَى الْمَرْءَةِ أَنْ لَا تَتَطَيَّبَ وَزَوْجُهَا غَائِبٌ“.

(مجمع الزوائد ج ٤ ص ٣١٧)

Sayyidah Asma bint Abu Bakr رضى الله عنها narrated that she visited her sister Sayyidah Ayshah رضى الله عنها while Zubayr رضى الله عنه was away. The Prophet ﷺ came (home) and observed a pleasant odour. He said, "It is binding on a woman whose husband is away that she should not apply fragrance".

(Majma' az Zawā'id V. 4 P. 317)

Commentary : A woman adorns only for her husband so that they are attracted to one another with love. Unfortunately, today women are dirty and ugly at home without adornment, but when they go out, they adorn themselves. Why? Is it not to be seen? The Muslims have taken this habit from the non-Muslims. If a husband is away, his wife need not stay ugly but she should not adorn herself.

IT IS BAD TO NEGLECT THE HUSBAND

”حُصَيْنُ بْنُ مُحْصِنٍ أَنَّهُ قَالَ حَدَّثَنِي عَمَّتِي أَنَّهَا آتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَتْهُ عَنْ شَيْءٍ فَقَالَ أَذَاتُ زَوْجٍ أَنْتِ؟ فَقَالَتْ نَعَمْ. قَالَ كَيْفَ أَنْتِ لَهُ؟ قَالَتْ يَارَسُولَ اللَّهِ لَا أَلُوهُ فَقَالَ أَحْسِنِي فَإِنَّهُ جَنَّتِكَ وَنَارُكَ“.

(بيهقى فى الشعب ج ٦ ص ٤١٨)

Husayn ibn Mihsan رضى الله عنه narrated on the authority of his aunt that she came to the Prophet ﷺ and asked him about something. He asked her, "Do you have a husband"? She said, "Yes". He asked, "How are you with him"? She said, "O Messenger of Allah, I do not care for him". He said, "Be good, he is your Paradise and your Hell". (Bayhaqi in Sha'b V. 6 P. 418)

Commentary : This neglect is against the rights of marriage. In some places, rights of marriage. In some places, the husband has to cook his own tea. This could lead a wife to Hell, but serving him will take her to Paradise.

AVOID BEING UNGRATEFUL TO HUSBAND

”عَنْ أَسْمَاءَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ مَرَّ بِنَارِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ فِي نِسْوَةٍ فَسَلَّمَ عَلَيْنَا وَقَالَ إِيَّاكُنَّ

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وَكُفِّرَ الْمُنْعِمِينَ فَقُلْنَا يَا رَسُولَ اللَّهِ وَمَا كُفِّرَ الْمُنْعِمِينَ؟ قَالَ لَعَلَّ
 أَحَدًا كُنَّ أَنْ تَطُولَ أَيْمَتُهَا بَيْنَ أَبَوَيْهَا وَتَعْنَسَ فَيَرْزُقُهَا اللَّهُ عَزَّوَجَلَّ
 زَوْجًا وَيَرْزُقُهَا مِنْهُ مَالًا وَوَلَدًا فَتَغْضِبُ الْغَضِبَةَ فَرَامَتْ تَقُولُ
 مَا رَأَيْتُ مِنْهُ يَوْمًا خَيْرًا -

(مسند احمد، الفتح الرباني جلد ١٦ ص ٢٣٠، كنز العمال جلد ١٦)

ص ١٦٥، مجمع الزوائد)

Sayyidah Asma رضى الله عنها narrated: Allah's Messenger ﷺ passed by us, a company of women. He offered us Salām and said, "Beware! Do not be ungrateful to one who favours you". We asked him. "O Messenger of Allah ﷺ, said, "You spend a time in the care of your parents then Allah the Horious, the Majastic blesses you with a husband and through him provides you wealth and children. But, when you are displeased with him at any time, you say that you have never seen good from him any day".

(Musned Ahmad, al-Fath ur-Rabbani V. 16 P. 230, Kanz V. 16 P.165, Majma' az-Zawā'id)

Commentary: A Believer must be pleased with the blessings of Allah whatever their nature and must thank Him for the kind of life He has given. There should be no complaint for any shortage but previous favours must be remembered.

SERVICE TO HUSBAND IS SUPERIOR TO ALL DEEDS IN THE HOME

Sayyidah Asmā bint Yazid Ansāriyah رضى الله عنه came to the Prophet ﷺ while he was with his Sahābah رضى الله عنهم. She said, "May my parents be ransomed to you, I have come as an envoy of the women. May my life be offered to you, no woman in the east and west knows of my coming, nor has anyone heard of it, but those who have the same opinion as I. Allah, the Exalted, has sent you with the truth to both men and women and we believed in you and that which you have brought. We women are shut in our

homes, care for men's needs, endure pregnancy and bear offspring while men earn reward for Friday prayers, congregation, sick-visits, participation in the funeral, performing hajj after hajj and most of all waging jihad. We protect their property during their absence and raise their children. How then. "O Messenger of Allah we may share their reward"? The Prophet ﷺ turned his face towards the sahābah رضى الله عنهم and asked, "Did you hear the question of this woman" What a good question about religion!" They said, "O Messenger of Allah, we do not know if any other woman has such information about religion". He then turned to her and said, "Go and tell all women that their kind treatment of their husband and making them happy and obeying them are equivalent to all those deeds (that men perform)". She went away happily calling out the tahlil and the takbir. (Tahlil is to declare Allah's unity and takbir His Greatness).

(Bayhaqi in Sha'b V. 6 P. 421)

MASNUN FOR WOMEN TO WASH MEN'S GARMENTS

”قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ تَعَالَى عَنْهَا كُنْتُ أَغْسِلُهُ مِنْ نَوْبِ
 رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يَخْرُجُ إِلَى الصَّلَاةِ“ -

(بخارى جلد ١ - ص ٣٦)

Sayyidah Ayshah رضى الله عنها said, "I used to wash off impurity from the Prophet's ﷺ garments. He would then (wear them and) go to offer salāh". (Bukhari V. 1 P. 36)

Commentary: Men and women must cooperate and help one another otherwise it will not be possible to retain love between them. Man is made responsible to sustain woman and foot her domestic and private expenses. She is responsible for domestic work and comfort of her husband. Washing his clothes is one of her chores, but it does follow that she is a washerwoman. Rather, according to the situation, her health and other household tasks, she may look after the cleaning of her husband's garments. We have an excellent example in the honourable wife of the chief of the two worlds. She used to purify and clean her husband's garments. Let our women emulate her life.

ARRANGING WATER FOR HUSBAND'S ABLUTION, ETC.

”عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ كُنْتُ أَضْعُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةَ إِنِيقَةٍ مِّنَ اللَّيْلِ مُخَمَّرَةً: إِنَاءً لِّطَهْوَرِهِ وَإِنَاءً لِّسِوَاكِهِ وَإِنَاءً لِّشَرَابِهِ“ - (ابن ماجه ص ٣٠)

Sayyidah Ayesha رضى الله عنها said, "I used to keep a side three vessels for Allah's Messenger ﷺ in the night: a vessel (with water) to purify himself, another with his miswak (to brush his teeth) and a third with drinking water for him". (Ibn Majah P. 30)

Commentary : Ease of her husband is one of a woman's concerns. It is her moral duty and it will fetch her immense reward.

The miswak was the sunnah of the Prophets عليهم السلام, so Sayyidah Ayesha رضى الله عنها kept it close by. She also kept water to drink during the night and water to perform istinja and ablution for the tahajjud salah.

THE RIGHT OF WOMAN OVER HUSBAND

”عَنْ حَكِيمِ بْنِ مُعَاوِيَةَ الْقُشَيْرِيِّ عَنْ أَبِيهِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَا حَقُّ زَوْجَةٍ أَحَدِنَا عَلَيْهِ قَالَ أَنْ تُطْعِمَهَا إِذَا طَمِعَتْ وَتَكْسُوَهَا إِذَا اكْتَسَيْتَ وَلَا تَضْرِبَ الْوَجْهَ وَلَا تَقْبَحَ وَلَا تَهْجُرَ إِلَّا فِي الْبَيْتِ“ -

(مشكاة ص ٢٨١)

Hakim Ibn Mu'awiyah Qushayri reported from his father who narrated: I asked, "O Messenger of Allah, what is the right of the wife of any of us over her husband?" He said, "You should feed her when you eat, dress her when you dress yourself and not strike her at the face and not abuse her and not leave her at any place but the house". (Mishkat P. 281)

”عَنْ عَمْرِو بْنِ الْأَخْوَصِ رَضِيَ اللَّهُ عَنْهُ قَالَ (رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ) وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ“ -

(ابن ماجه، ترغيب جلد ٣ - ص ٣٣)

Amer Ibn Ahwas رضى الله عنه narrated: Allah's Messenger ﷺ said, ".....and their right over you is that you give them good garments to dress and food to eat". (Ibn Majah, Targhib)

Commentary: Just like men have rights women too have rights over men who must see that they are in comfort and get respect. It is not allowed by Shari'ah to make them work like animals, scold them on flimsy grounds, enjoy luxurious food in restaurants and wear costly dress but give them a meagre allowance. The Haidth calls for giving wives food and clothing according to one's means. Woman is created from a crooked rib, so her temperament should be uncompromising and men should tolerate that, remembering her good points.

REWARD FROM CONCEPTION TILL DELIVERY OF CHILD

”عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ أَفَمَا تَرْضَى إِحْدَاكُنَّ أَنَّهُ إِذَا كَانَتْ حَامِلًا مِنْ زَوْجِهَا وَهُوَ عَنْهَا رَاضٍ إِنَّ لَهَا مِثْلَ أَجْرِ الصَّائِمِ الْقَائِمِ فِي سَبِيلِ اللَّهِ فَإِذَا أَصَابَهَا الطَّلُقُ لَمْ يَعْلَمْ أَهْلُ السَّمَاءِ وَالْأَرْضِ مَا أُخْفِيَ لَهَا مِنْ قُرَّةِ أَعْيُنٍ فَإِذَا وَضَعَتْ لَمْ يَخْرُجْ مِنْهَا جُرْعَةٌ مِنْ لَبَنٍهَا وَلَمْ يَمَصَّ مَصَّةً إِلَّا كَانَ لَهَا بِكُلِّ جُرْعَةٍ وَبِكُلِّ مَصَّةٍ حَسَنَةٌ فَإِنْ أَسْهَرَهَا لَيْلَةٌ كَانَ لَهَا مِثْلُ أَجْرِ سَبْعِينَ رَقَبَةً تُعْتَقُهُنَّ فِي سَبِيلِ اللَّهِ سَلَامَةً يَعْنِي لِمَنْ أَعْنَى بِهَذَا الْمُتَعَمَّاتِ الصَّالِحَاتِ الْمُطِيعَاتِ اللَّاتِي لَا يَكْفُرْنَ الْعَشِيرَ“ - (مجمع جلد ٤ - ص ٣٠٨، طبرانی)

Anas رضى الله عنه narrated that the Prophet ﷺ asked, "Is not any of you (O, women) pleased that when she is pregnant from her husband and he is pleased with her then she gets the reward of one fasting in Allah's path (during jihad). When she gets the

ARRANGING WATER FOR HUSBAND'S ABLUTION, ETC.

”عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ كُنْتُ أَضَعُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةَ إِنِيقَةٍ مِّنَ اللَّيْلِ مُخَمَّرَةً: إِنَاءً لِّطَهْوَرِهِ وَإِنَاءً لِّسَوَاكِهِ وَإِنَاءً لِّشَرَابِهِ“ - (ابن ماجه ص ٣٠)

Sayyidah Ayesha رَضِيَ اللَّهُ عَنْهَا said, "I used to keep a side three vessels for Allah's Messenger ﷺ in the night: a vessel (with water) to purify himself, another with his miswak (to brush his teeth) and a third with drinking water for him". (Ibn Majah P. 30)

Commentary : Ease of her husband is one of a woman's concerns. It is her moral duty and it will fetch her immense reward.

The miswak was the sunnah of the Prophets عليهم السلام, so Sayyidah Ayesha رَضِيَ اللَّهُ عَنْهَا kept it close by. She also kept water to drink during the night and water to perform istinja and ablution for the tahajjud salāh.

THE RIGHT OF WOMAN OVER HUSBAND

”عَنْ حَكِيمِ بْنِ مُعَاوِيَةَ الْقُشَيْرِيِّ عَنْ أَبِيهِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَا حَقُّ زَوْجَةٍ أَحَدِنَا عَلَيْهِ قَالَ أَنْ تُطْعِمَهَا إِذَا طَمِعَتْ وَتَكْسُوَهَا إِذَا اكْتَسَيْتَ وَلَا تَضْرِبَ الْوَجْهَ وَلَا تُقَبِّحَ وَلَا تَهْجُرَ إِلَّا فِي الْبَيْتِ“ - (مشكوة ص ٢٨١)

Hakim Ibn Mu'awiyah Qushayri reported from his father who narrated: I asked, "O Messenger of Allah, what is the right of the wife of any of us over her husband?" He said, "You should feed her when you eat, dress her when you dress yourself and not strike her at the face and not abuse her and not leave her at any place but the house". (Mishkat P. 281)

”عَنْ عَمْرِو بْنِ الْأَخْوَصِ رَضِيَ اللَّهُ عَنْهُ قَالَ (رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ) وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ“ -

(ابن ماجه ، ترغيب جلد ٣ - ص ٣٣)

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Anas رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ asked, "Is not any of you (O, women) pleased that when she is pregnant from her husband and he is pleased with her then she gets the reward of one fasting in Allah's path (during jihad). When she gets the

pangs neither those in the heaven nor on the earth know what is cocealed for her to cool her eyes. When she delivers the child, not a drop of her milk emerges and he does not swallow a gulp without there being for her against every drop and every gulp a piety. And if the child awakens her in a night then there is for her a reward like setting free seventy sound slaves in Allah's path. This is for the women who are righteous, obedient and not ungrateful to their husbands". (Majma V. 4 P. 308, Tabarani)

ANOTHER HADITH

”عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ (أَحْسِبُهُ رَفَعَهُ) قَالَ الْمَرْءُ فِي حَمْلِهَا إِلَى وَضْعِهَا إِلَى قَضَائِهَا كَالْمُرَاطِ فِي سَبِيلِ اللَّهِ فَإِنْ مَاتَتْ فِيمَا بَيْنَ ذَلِكَ فَلَهَا أَجْرُ شَهِيدٍ“

(كنز جلد ١٦ - ص ١٧١، مجمع جلد ٤ - ص ٣٠٨)

Ibn Umar رضى الله عنه narrated: The Prophet ﷺ said, "The woman gets a reward during her pregnancy till her delivering the child like that of the guard at the border in Allah's path. If she dies between that then she has the reward of a martyr".

(Kanz, V. 16 P.171, Majma V. 4 P. 308)

Commentary : Allah has created the woman to conceive children and raise them. Their wombs have carried Prophet ﷺ and great men of Allah. What a great blessing it is! Allah gave her the instinct to long to be a mother and then assured her of a reward against that. In our times of weakness, pregnant women experience immense travails and they lose rest and comfort. So, Allah gives them a reward of a border-guard though hers is a worldly blessing and were she to die meanwhile her reward will be like a martyr's. Woman are not bound to wage jihad but they can get a reward for that. Women today consider children a headache but let them observe the worldly benefits and the reward in the next world.

REWARD FOR SUCKLING

”عَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ فَإِذَا وَضَعْتَ لَمْ يَخْرُجْ مِنْهَا

جُرْعَةً مِّنْ لَّبَنِهَا وَلَمْ يَمَصْ مَصَّةً إِلَّا كَانَ لَهَا بِكُلِّ جُرْعَةٍ وَبِكُلِّ مَصَّةٍ حَسَنَةٌ فَإِنْ أَسْهَرَهَا لَيْلَةً كَانَ لَهَا مِثْلُ أَجْرِ سَبْعِينَ رَقَبَةً تُعْتَقُهُنَّ فِي سَبِيلِ اللَّهِ سَلَامَةً“ (مختصرآ، مجمع جلد ٤ - ص ٣٠٨)

Anas رضى الله عنه narrated that the Prophet ﷺ said, "When a woman bears a child, for every drop of milk that emerges and what the child suckles, she gets a reward. If it keeps her awake at night then for her is a reward like setting free seventy sound slaves in Allah's path". (inbrief: Majma V. 4 P. 308)

Commentary : Upbringing of children is a perpetual virtue. A mother gets reward for this worldly blessing. Modern women refrain from suckling their infants imagining that it is harmful, but they are wrong. Nature has arranged that and it cannot be harmful. Medically, women improve their health in this manner as also the health of the child. This quality is lacking in synthetic milk and if a mother does not suckle her child then it is harmful for both of them. Let women observe the shari'ah and refuse to adopt the new culture.

THE BLACK FERTILE WOMAN IS BETTER THAN THE BEAUTIFUL BARREN WOMAN

”عَنْ مَعْقِلِ ابْنِ يَسَارٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ (مُرْسَلًا) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ نِسَاءٍ كُمُ الْوُلُودُ الْوُدُودُ“

(كنز جلد ١٦ ص ١٢٦، جامع صغير، بيهقى جلد ٧ - ص ٧٢)

اتحاف جلد ٥ - ص ٢٩٧)

Maqil Ibn Yasar رضى الله عنه reported in a mursal manner that the Prophet ﷺ said, "The best of your women is prolific and loving". (Kanz V. 16 P. 127, Jama Saghir, Bayhaqi V. 7 P. 82, Ithuf V. 5 P.297)

”عَنْ حَرْمَلَةَ بْنِ النُّعْمَانِ إِمْرَأَةً وَلُودٌ أَحَبُّ إِلَى اللَّهِ تَعَالَى مِنْ إِمْرَأَةٍ حَسَنَاءٍ لَا تَلِدُ إِنِّي مُكَاثِرٌ بِكُمْ الْأَمَمَ يَوْمَ الْقِيَامَةِ“

Harmalh Ibn Nu'mān رضى الله عنه reported that the Prophet ﷺ said, "A prolific woman is dearer to Allah than a beautiful

woman who is barren. I will take pride in your large numbers over the other people". (Kanz V. 16 P.124, Jama Saghir V. 1 P. 102)

”عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذُرُّوا الْحَسَنَاءَ الْعَقِيمَ - وَعَلَيْكُمْ بِالسَّوْدَاءِ الْوَلُودِ فَإِنِّي مُكَافِّرٌ بِكُمْ الْأَمَمَ -“

Abdullah رَضِيَ اللَّهُ عَنْهُ narrated that Allah's Messenger ﷺ said, "Forgo the beautiful but barren. Binding on you is black but fertile because I will take pride in your large numbers over other ummah". (Ithaf al-Maharah V. 4 P. 438, Abu Ya'la)

”عَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ (مَرْفُوعًا) ذُرُّوا الْحَسَنَاءَ الْعَقِيمَ وَعَلَيْكُمْ بِالسَّوْدَاءِ الْوَلُودِ -“

Anas رَضِيَ اللَّهُ عَنْهُ reported in a marfu' form: "Leave the beautiful barren but you must take the black prolific".

(Ithaf al-Maharah P. 438)

Commentary : These Ahadith exhort Muslims to marry after bearing two things in mind :

1. Love of husband.
2. Fertility.

A woman's right to marry, her nobility and chastity are that she should love her husband dearly. She should not leave him displeased, but make him happy by her constant attention. Love is behind obedience and service. Without love, a woman will not need her husband.

Similarly, women who bear many children are loving and obedient. Such a woman is fortunate and the best of women. Bahz Ibn Hakim رَضِيَ اللَّهُ عَنْهُ narrated the Hadith: The black woman who is prolific is better than a beautiful barren woman.

(Sharah Ahya V. 5 P. 297)

This is why the Hadith of Ma'qil Ibn Yasār رَضِيَ اللَّهُ عَنْهُ commands a man to marry a woman who bears many offspring. The Prophet ﷺ will take pride in the large numbers of his ummah. Children mean a continuation of line of descent and are

a means of blessing in both this world and the hereafter, even if they die in infancy or are still-born or aborted. The Prophet ﷺ said, "The child will pull the umbilical cord and take its mother to Paradise". (Sharah Ahya V. 5 P. 298)

If it dies in infancy, the child will intercede for its parents and if the children attain old age they are of advantage in the religion and worldly life. When righteous children pray, the parents get a reward. Of course, while a man may not intentionally marry a barren woman, if a wife does not conceive children then he should not separate from her. She is not at fault and he must show patience.

PARADISE FOR WOMAN WHO IS NOT DISOBEDIENT TO HUSBAND

”عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَامِلَاتٌ وَالِدَاتٌ رَحِيمَاتٌ بِأَوْلَادِهِنَّ لَوْلَا يَعْصِينَ أَزْوَاجَهُنَّ دَخَلْنَ الْجَنَّةَ -“

(اتحاف ج ٥ ص ٤٠١ ، بيهقي في الشعب ج ٦ ص ٤٠٩ ،

اتحاف المهره جلد ٤ . ص ٥٢٧)

Abu Umamah Bahili رَضِيَ اللَّهُ عَنْهُ narrated: Allah's Messenger ﷺ said, "The pregnant women, who deliver children and are merciful to them-if they are not disobedient to their husbands then they will enter Paradise".

(Ithaf V. 5 P. 401, Bayhaqi in Sha'b V. 6 P409, Ithaf al-Maharah V. 4 P. 527)

Commentary : The woman of Paradise is described as one enduring travails of pregnancy who loves young children.

RAISING DAUGHTERS

”إِنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ جَاءَ نَبِيَّ امْرَأَةٍ مَعَهَا ابْنَتَانِ لَهَا فَسَأَلْتَنِي فَلَمْ تَجِدْ عِنْدِي إِلَّا تَمْرَةً وَاحِدَةً فَأَعْطَيْتُهَا فَقَسَمْتُهَا بَيْنَ ابْنَتَيْهَا ثُمَّ قَامَتْ فَخَرَجَتْ فَدَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ فَحَدَّثْتُهُ فَقَالَ مَنْ بُلِيٍّ مِنْ هَذِهِ الْبَنَاتِ شَيْئًا فَأَحْسَنَ إِلَيْهِنَّ كُنَّ
لَهُ سِتْرًا مِنَ النَّارِ - (ادب مفرد ص ٥٢)

Sayyidah Aysha رضى الله عنه wife of the Prophet ﷺ said, "A woman came to me with her two daughters. She asked me for something but I did not find with me anything except a piece of date. I gave it to her. She divided it in two between her two daughter. Then she rose and went away. When the Prophet came, I narrated to him her coming. He said, "If anyone is tried through these daughters in any way and treats them well then they are a means of deliverance from Hell for him". (al-Adab al-Mufras P. 52)

Commentary : Raising up children in the best way fetches reward. And, whatever is spent on them within the limits of Shari'ah is also rewarding. However, raising up daughters fetches more reward because they will go to other homes and no monetary benefit is expected from them as one does from sons. Besides, the marriage of daughters is always a burden. Hence, their upbringing is more rewarding. See also my (Urdu) book Sham'il Kubra V. 5.

THE WOMAN WHO WILL GO TO PARADISE BEFORE THE PROPHET ﷺ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ أَنَا أَوَّلُ مَنْ يَفْتَحُ بَابَ الْجَنَّةِ إِلَّا أَنَّهُ تَأْتِيْ امْرَأَةً تُبَادِرُنِيْ
فَأَقُولُ لَهَا مَا لَكَ وَمَنْ أَنْتِ؟ فَتَقُولُ أَنَا امْرَأَةٌ قَعَدْتُ عَلَى إِيْتَامٍ لِيْ-

(اتحاف السادة جلد ٥ ص ٤٠٧، مجمع الزوائد جلد ٨ ص ١٦٠)

Sayyidina Abū Hurayrah رضى الله عنه narrated: Allah's Messenger ﷺ said, "I am the first one to open the gate of Paradise except that I will see a woman going ahead of me, so I will ask her, 'What is it with you? Who are you?' She will say, 'I am the woman who waited over my orphaned children (and did not remarry)'. (Ithaf as-Sadeh, V. 5 P. 407, Abu Ye'lā, Majma V. 18 P. 160)

Commentary : The widow who observes the obligations, maintains her chastity and sacrifices her youth to be able to raise

a child is very enviable indeed. She gives up personal comfort that could have been hers if she had married a man. She will be ahead of the Prophet ﷺ in Paradise. However, when children grow up and daughters are married off, a widow must not remain unmarried because that could lead to mischief in these times.

THE WOMAN WITH A PALACE NEXT TO THE PROPHET'S

عَنْ عَوْفِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ أَنَا وَامْرَأَةٌ سَعَفَاءُ الْخَدَّيْنِ امْرَأَةٌ آمَتْ مِنْ زَوْجِهَا
فَصَبَرَتْ عَلَى وَلَدِهَا كَهَاتَيْنِ فِي الْجَنَّةِ -

(اتحاف السادة جلد ٥ ص ٤٠٧، ادب المفرد ص ٣١)

Awf Ibn Maalik رضى الله عنه narrated: The Prophet ﷺ said, "I and the woman with wrinkled cheeks who is a widow, and spends her life perseveringly with her children will be together like these two (fingers) in Paradise".

(Ithaf as-Sadeh V. 5 P. 407, al-adab, al-mufrad)

Commentary : She is a widow who does not remarry in order to care for her children. her cheeks are wrinkled because she is a widow and worried lacking proper facilities, so her health is unsound. The excellence is subject to her being righteous, not sinful or neglectful of salah. When her children are married off then she should marry too.

WOMEN'S HOME IS THEIR MOSQUE

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ خَيْرُ مَسَاجِدِ النِّسَاءِ قَعْرُ بُيُوتِهِنَّ - (ترغيب ج ١ ص ١٤١)

Sayyidah Umm Salamah رضى الله عنها narrated: Allah's Messenger ﷺ said, "The best mosque of the women is a corner of the house". (Targhib V. 1 P. 141)

Commentary : This means that women should remain behind the veil as far as possible. The home in relation to the mosque and its corner in relation to her home is more suitable privacy.

THE ROOM IS BETTER THAN THE COURTYARD

”وَعَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةُ الْمَرْءِ فِي

بَيْتِهَا خَيْرٌ مِنْ صَلَاتِهَا فِي حُجْرَتِهَا“ - (ترغيب جلد ١ ص ١٤١)

She also narrated that Allah's Messenger ﷺ said, "A woman's salah in her room is better than her salah in her home".

(Targhib V. 1 P. 141)

Commentary : The room offers more privacy than the house or the courtyard. Observe that a place offering maximum screening is preferred for the woman.

WOMEN'S SALAH IN DARKNESS IS MORE MERITORIOUS

”عَنْ أَبِي الْأَحْوَصِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ قَالَ إِنَّ أَحَبَّ صَلَاةِ الْمَرْءِ إِلَى اللَّهِ فِي أَشَدِّ مَكَانٍ فِي بَيْتِهَا

ظُلْمَةً“ - (ترغيب جلد ١ ص ١٤٢)

Abū Ahwas رضي الله عنه narrated that the prophet ﷺ said, "Surely, the dearest of a woman's salah to Allah is in the innermost of her home, in darkness.

Commentary : Darkness allows for more screening than light. The more the observance of the veil, the more the reward. But, it should not be so dark that a child or the husband or a mahram may not see and collide or strike with the hand and if there is no such fear then pitch darkness too is permitted, rather preferred. How much emphasis there is on the veil, but women continue to go to the shrine and graveyards where there is a crowd of men, and there they even offer salah. This is not religion. Religion is what Allah and His Messenger ﷺ taught us. Our own invented religion will take us to Hell. Also, for men !

WHEN WOMAN COMES OUT THE DEVIL ACCOMPANIES HER

”عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ (مَرْفُوعًا) قَالَ الْمَرْءُ عَوْرَةٌ وَإِنَّهَا إِذَا

خَرَجَتْ مِنْ بَيْتِهَا اسْتَشْرَفَهَا الشَّيْطَانُ وَإِنَّهَا لَا تَكُونُ أَقْرَبَ إِلَى اللَّهِ

مِنْهَا فِي فَعْرِ بَيْتِهَا“ -

(كنز جلد ١٦ - ص ١٧١ ، ترمذی ، مجمع الزوائد ص ٣١٧ ،

طبرانی ، اتحاف جلد ٥ - ص ٤٠٦)

Ibn Umar رضي الله عنه narrated in a marfu' manner: A woman is to be concealed. But, when she emerges from her home, the devil peeps at her (and pursues her). And, nothing gets her closest (to Allah) in Allah's sight but a corner of her home".

Commentary : Women should remain in concealment and must not emerge from home except when there is a very compelling reason. When a woman comes out, it becomes easy for the devils to incite her to sin, the least being giving up the veil. This could also mean devilish men who pursue women, men who haunt street corners and places frequented by women. How shameful of women that they allow them to commit adultery of the eyes. When a woman adorns herself and goes out, she is not doing it for her own husband but for the men on the street. This is her sin. It is stated so in kanz and sharah Ahya. When they have to go out, they must be dis allowed to wear adornment and showy garments. (Sharah V. 5 P. 363 Kanz ul Ummal V. 16 P. 571)

When they go to marriages and other functions, they wear revealing dresses. Not only they commit sin, they also incite others to it.

It has now become a custom even in villages that women should buy grocery and provision. When they are disallowed to offer salah in the mosque then how can their shopping be condoned? The market place is the worst of places. Men have ceased to prevent women going out, or have submitted to women's freedom.

SHE WHO GOES OUT ORDAINED

”عَنْ مَيْمُونَةَ بِنْتِ سَعْدٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ (مَرْفُوعًا) مَا مِنْ امْرَأَةٍ تَخْرُجُ فِي شَهْرَةٍ مِّنَ الطَّيِّبِ فَيَنْظُرُ الرَّجَالُ إِلَيْهَا إِلَّا لَمْ تَزَلْ فِي سَخَطِ اللَّهِ حَتَّى تَرْجِعَ إِلَى بَيْتِهَا“ -

(طبرانی، کنز العمال جلد ۱۶ - ص ۱۶۱)

Sayyidah Maymuna bint Sa'd رضى الله عنها narrated in a marfu manner: No woman goes out to be seen, duly perfumed that men may see her, but she does not cease to be in the wrath of Allah till she returns to her home".

(Tabarani, Kanz V. 16 P. 161)

Commentary : Use of perfume is a way of adornment. What is the intention of the woman who emerges from her house fully adorned? It is to be seen by others. An unmarried woman is simply disallowed to adorn herself and go out while a married woman can only do it for her husband, none else. Women do not realise, how they take themselves to Hell. If a woman wishes to go to paradise then she must not adorn herself when going out, but observe the veil. Their simple dress will not attract men's sight who will thus not commit the adultery of the eyes.

WHEN NECESSARY, WOMAN MAY GO OUT

”عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ (مَرْفُوعًا) لَيْسَ لِلنِّسَاءِ نَصِيبٌ فِي الْخُرُوجِ إِلَّا مُضْطَرَّةً“ - (طبرانی، کنز العمال جلد ۱۶ - ص ۱۶۳)

Ibn Umar رضى الله عنه narrated in a marfu' manner that women do not have permission to go out except under compulsion.

(Tabarāni Kan zul-Ummal V. 16, P. 163)

Commentary : Clearly, there is no general permission to women to go out, yet, to flimsy grounds. Men can do that work, but they are not satisfied with it. They converse with male shopkeepers without the veil and unhesitatingly, and even buy female necessities from men shamelessly, but Shari'ah has forbidden this.

They may go for a compelling reason if male members are not there, like a visit to the doctor or a sick relative, to a wedding or a death. They may also visit the bazar if there is an emergency and no one, not even a servant is available. However, in all such cases they must observe the veil, and in no case must they unveil themselves. If they can afford, they must hire a servant or an errand boy, for if a wealth is not used to protect one's religion then it is a trial and will have to be accounted for on the day of Resurrection.

THE METHOD

”عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا وَهُوَ يَقُولُ قَدْ أَذِنَ اللَّهُ لَكُنَّ أَنْ تَخْرُجْنَ لِحَوَائِجِكُنَّ“ -

Sayyidah Ayshah رضى الله عنها narrated: The Prophet said, "Indeed, Allah has permitted you (women) that you go out for your needs". (Bukhari V. 2 P. 788)

Commentary : Women may go out in certain cases as outlined in the previous commentary, but they must observe the veil and have their husband's permission and must not go alone. If they go within their locality and there is no male member then they may take along a young boy, but young girls should not go out. If it is not proper to adorn themselves when going out.

(Ibn Hamam, Majalis ul-Abrar P. 71)

HOW TO WALK

”عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ (مَرْفُوعًا) لَيْسَ لِلنِّسَاءِ نَصِيبٌ فِي الْخُرُوجِ إِلَّا مُضْطَرَّةً وَلَيْسَ لَهُنَّ نَصِيبٌ فِي الطَّرِيقِ إِلَّا الْحَوَائِشُ“ -

(طبرانی، کنز العمال جلد ۱۶ - ص ۱۶۳)

Ibn Umar رضى الله عنه narrated in a marfu' manner, "Women have not permission to go out except under compulsion and they have not permission on the road except along the sides".

Commentary : Women must not walk in the middle of the road but allow passage to vehicles and men. O women, first of all do

not go out and if you must then visit a pious woman. On the thoroughfare, keep to the sides. Take care of your nobility and modesty.

ANOTHER HADITH

”عَنْ أَبِي أُسَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَهُوَ خَارِجٌ مِنَ الْمَسْجِدِ وَقَدْ اخْتَلَطَ الرِّجَالُ مَعَ النِّسَاءِ فِي الطَّرِيقِ
فَقَالَ اسْتَأْجِرُنْ فَلَيْسَ لَكُنَّ أَنْ تَحَقَّقَنَّ الطَّرِيقَ عَلَيْكُنَّ بِحَافَاتِ
الطَّرِيقِ“ - (ابوداؤد ص ٣٥٩، حسن الاسوه ص ٣٦٩)

Abū Usayd رضى الله عنه reported that the Prophet ﷺ was outside the mosque when he saw men and women going together on the road. He said, (to the women), "Stay behind. You are not to walk in the centre of the road. You must keep to the sides".

(Abū Dāwūd P. 359, Hason al- Uswah P. 369).

Commentary : Women's mixing with men is dis allowed.

(See previous commentary).

WOMAN GOING OUT ORDAINED IS ACCURSED

”عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ جَالِسٌ فِي الْمَسْجِدِ دَخَلَتْ أَمْرَةٌ مِنْ مُزَيْنَةَ تَرْفُلُ فِي
زِينَةٍ لَهَا فِي الْمَسْجِدِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَيُّهَا النَّاسُ
إِنَّهُوَ نِسَاءٌ كُمْ عَنْ لَبْسِ الزَّيْنَةِ وَالتَّبَخُّرِ فِي الْمَسْجِدِ فَإِنَّ بَنِي
إِسْرَئِيلَ لَمْ يُلْعَنُوا حَتَّى لَبَسَ نِسَاءٌ هُمُ الزَّيْنَةَ وَتَبَخَّرُوا فِي الْمَسْجِدِ“ -

(ترغيب جلد ٣ ص ٦١، ابن ماجه)

Sayyidah Ayshah رضى الله عنها narrated: While the Prophet ﷺ was sitting in th mosque, a woman of Muzaynah came in the mosque well adorned. So, he said, "O you people! forbid your women from dressing up with adornment and walking with a swagger

in the masque. The Banu Isrāil were not cursed till their women adopted adornment and walked with a swagger in the mosque".

(Targhib P. 85)

Commeantary : The Banū Isrāil were cursed and punished only when their women took up adornment and fashion. It is wajib on men and elders in the home to forbid their women from doing so otherwise they will be partners in the sin.

BEAUTY OF WOMEN

”عَنْ عَلِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّهُ كَانَ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَقَالَ أَيُّ شَيْءٍ خَيْرٌ لِلْمَرْءِ؟ فَسَكَتُوا فَلَمَّا رَجَعْتُ
قُلْتُ لِفَاطِمَةَ أَيُّ شَيْءٍ خَيْرٌ لِلنِّسَاءِ قَالَتْ لَا يَرَا هُنَّ الرِّجَالُ“ -

(اتحاف الساده ص ٣٦٢، بزار، كشف الاستار جلد ٣ ص ١٥١)

Ali رضى الله عنه narrated that while he was with the Prophet ﷺ he asked him, "What is best women"? But people kept quiet. When he returned, he asked Sayyidah Fatimah about it and she said, "No man may be able to see they".

(Ithafas- Sadah P. 362, Bazzar, Kashfal-Astar V. 2 P. 151)

Commeantary : This hadith calls for the veil to be obsrved and no man other than a mohram may see a woman. Alas, the veil is given up now, Servants have free access into the house, but this is not allowed. Let our women observe Shariah today that tomorrow they may earn the benefit of Paradise.

WOMEN WHO EMERGE ADORNED WILL BE IN DARKNESS

”عَنْ مَيْمُونَةَ بِنْتِ سَعْدٍ وَكَانَتْ خَادِمَةً لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الرَّافِلَةِ فِي الزَّيْنَةِ فِي
غَيْرِ أَهْلِهَا كَمَثَلِ ظُلْمَةٍ يَوْمَ الْقِيَمَةِ لَا نُورَ لَهَا“ -

(ترمذى ص ٢٣٠، جامع صغير ص ٤٩٧، فيض القدير للمناوى جلد ٥ - ص ٥٠٧)

Sayyidah Maymunah bint sa'd رضى الله عنها, the maid servant of the Prophet ﷺ, narrated; Allah's Messenger ﷺ said, "The similitude of the woman adopting adornment and walking with a swagger before anyone other than her husband is like adarkness on the Day of Resurrection, there being no light for her". (Tirmidhi P. 237, Jama'i Saghir P. 487, Faydal-Qadir by Manari V. 5 P. 507)

Commeantary : The words of the Hadith الرافله فى الزينة mean walking with a swagger. (Fayd al-Qadir V. 5 P. 507)

Allamah Ibn Al-Hāj has mentioned in Madkhil that women come out of homes profusely adorned and pierce the crowd of men. (P. 245)

These things are disallowed and liable to curse. These women will not get the smell of Paradise and they will be in total darkness. If they give up a little pleasure here, they will be safe from severe penishment in the next world. The devil accompanies women when they go out. They must stay indoors and adorn themselves only for their husbands, otherwise the fate of Bani Isrā'il awaits them.

SHUT OPENINGS AND WINDOWS OF HOMES

Imām Ghazālī رحمه الله عليه mentioned that the Sahābah رضى الله عنه used to shut the windows and ventilators of their homes that women may not peep outside at men.

Mu'adh ibn Jabal رضى الله عنه saw that a woman was looking at men from her window. So he beat her. (Ithaf as Salah)

Commentary : Just as men should not look at we men so too women should not look at men. It is part of modesty for women that they do not look at men. Today, it has gone so far that women speak to strangers unchecked. This is a prelude to adultery. O women, check yourselves today. Tomorrow you will enjoy in Paradise.

WOMEN CANNOT TRAVEL ALONE

"عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُسَافِرُ الْمَرْءَةُ ثَلَاثَةَ أَيَّامٍ إِلَّا مَعَ ذِي مَحْرَمٍ -"

(بخارى جلد ١ ص ١٤٧ ، طحاوى جلد ١ ص ٣٥٧)

Ibn Umar رضى الله عنه narrated that the Prophet ﷺ said, "A women should not travel for three days exdcept when her mohram is with her". (Bukhari V. 1 P. 147, Tahawi V. 1 P. 357)

"عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُسَافِرُ الْمَرْءَةُ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ -"

Abu Hurayrah رضى الله عنه narrated that Allah's Messenger ﷺ said, "A women should not travel except when her mahram is with her". (Tahawi P. 357)

Commentary : A woman should remain in her home and observe the evil from the strangers, but if it becomes necessary to travel then she must go with a Mahram observing the veil. It is forbidden to her to travel seventy miles without a Mahram, and she is disallowed to travel for hajj. Even if the journey is accomplished in half an hour, it is disallowed wether it is with a group of ladies or otherwise.

WOMEN CANNOT ACCOMPANY THE FUNERAL

"عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ لِلنِّسَاءِ فِي اتِّبَاعِ الْجَنَائِزِ أَجْرٌ -"

(بيهقى ، كنز العمال ص ١٦٣)

"عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ (مَرْفُوعٌ) لَيْسَ عَلَى النِّسَاءِ غَزْوٌ وَلَا جُمُعَةٌ وَلَا تَشْيِيعُ جَنَازَةٍ -" (كنز العمال جلد ١٦ - ص ١٦٩)

Ibn Umar رضى الله عنه narrated that Allah's Messenger ﷺ said "There is no reward for women in accompanying a funeral". (But it is sinful). (Bayhaqi, Kanz al-Ummal P. 163)

Abu Qatadah رضى الله عنه narrated in a marfu way: "It is not for the women to participate in a battle to offer Friday salāh or the funeral salāh". (Kanz ul-Ummal V. 16 P. 169)

Commentary : The veil is wājib for the women and they are not allowed to go to the mosque for the fard salāh. The congregation salāh or the Friday and Eed are not legal for them. They are

liable to a curse if they go to the graveyard. Abū Dāwūd has transmitted a Hadith of Umm Atiyah to the same effect. Hence, if they are not permitted to a religious procession then how can they be allowed to public meeting and fetes, etc? These things are very sinful. Of course, they may attend religious lectures after observing the veil as prescribed and sitting in a secluded area.

WOMEN WHO VISIT GRAVES WILL NOT SMELL PARADISE

”عَنْ سَلْمَانَ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا أَنَّهُ عَلَيْهِ السَّلَامُ صَلَّى ذَاتَ يَوْمٍ خَرَجَ مِنَ الْمَسْجِدِ فَوَقَفَ عَلَى بَابِ دَارِهِ فَاتَتْ فَاطِمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَيْنَ جِئْتِ؟ فَقَالَتْ ذَهَبْتُ إِلَى مَنْزِلِ فُلَانَةَ الَّتِي مَاتَتْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ ذَهَبْتَ إِلَى قَبْرِهَا فَقَالَتْ مَعَاذَ اللَّهِ تَعَالَى أَنْ أَفْعَلَ بَعْدَ مَا سَمِعْتُ مِنْكَ مَا سَمِعْتُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ زُرْتِ قَبْرَهَا لَمْ تُرِيحِي رَائِحَةَ الْجَنَّةِ“

(نصاب الاحتساب ص ١٤٠)

Salman and Abū Hurayrah رضى الله عنه reported that one day the Prophet ﷺ came out of the mosque and stood at the gate of his house. Sayyidah Fatimah رضى الله عنه came and he asked her, "From where are you coming?" She said, "I had gone to the house of so-and-so who has died." He asked, "Did you go to her grave?" She said, "I seek refuge in Allah that I do (something) after having heard from you what I heard". He said, "If you had visited her grave then you would never have smelled the fragrance of Paradise". (Nisab al-Ihtisab P. 140)

Commentary: Ignorant of Shari'ah, certain women visit shrines and grave yards. This is sinful and puts one away from Paradise. Here is an extract from Nisab al-Ihtisab a book on fiqh and religion edicts:

Question: Women visit graves on Thursday. Is this allowed?

Answer: Do not ask if it is allowed. Rather, ask how much curse they invite on themselves. The moment they intend to go to graves, they begin to have the curse of Allah and the angels on them, and when they proceed, the devils surround them from all sides. When they are at the grave, the soul of the grave-dweller curses them as long as they stay there. When they begin their return, Allah's curse continues to fall on them till they are home. According to one report, when a woman proceeds from her home to the grave, she gets the curse of the seven heavens and the seven earths, and Allah's curse. As for the woman who prays for the grave-dweller while she is at home, Allah grants her a reward for hajj and umrah. (Nisab al-Ihtisab P. 140)

WARNING TO SAYYIDAH FATIMA رَضِيَ اللَّهُ تَعَالَى عَنْهُ

”عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ (النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) مَا أَخْرَجَكَ مِنْ بَيْتِكَ يَا فَاطِمَةُ قَالَتْ أَتَيْتُ أَهْلَ هَذَا الْمَيِّتِ فَتَرَحَّمْتُ إِلَيْهِمْ وَعَزَيْتُهُمْ بِمُصِيبَتِهِمْ قَالَ لَعَلَّكَ بَلَغْتَ مَعَهُمُ الْكَلْدَى قَالَتْ مَعَاذَ اللَّهِ أَنْ أَكُونَ بَلَغْتُهَا وَقَدْ سَمِعْتُكَ تَذْكُرُ فِي ذَلِكَ مَا تَذْكُرُ فَقَالَ لَهَا لَوْ بَلَغْتُهَا مَعَهُمْ مَا رَأَيْتِ الْجَنَّةَ حَتَّى يَرَاهَا جَدُّ أَبِيكَ“

(نسائي جلد ١ - ص ٥٧٨، ابو داود، ترمذ، جلد ٦ - ص ١٥٥، ابو داود)

Abdullah Ibn Amr رضى الله عنه narrated that the Prophet ﷺ asked, "Why did you come out of the house, O Fātimah? She said, "I had come to this funeral and prayed for them and consoled them on their affliction". He asked, "Perhaps you went with them to the grave yard?" She said, "I seek refuge in Allah lest I should go there, having heard you mention about that what you did mention". He said, "If you had gone there with them then you would not have seen Paradise till the grandfather of your father sees it". (Nisai V. 1 P. 578, Abu Dawud, Targhib V. 6 P. 151)

Commentary: When the darling daughter of the Prophet ﷺ the chief of women of Paradise was given such a severe warning, how serious and grave a sin it is for women to visit graves.

WOMEN WHO GO TO SHRINES AND ANNIVERSARIES

”عَنْ ابْنِ عَبَّاسٍ قَالَ لَعَنَ زَائِرَاتِ الْقُبُورِ“ -

”عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَسَّانٍ بْنِ ثَابِتٍ عَنْ أَبِيهِ قَالَ لَعَنَ زَوَّارَتِ

الْقُبُورِ“ - (ابو داود ص ٤٦١ ، ابن ماجه ١١٤)

”عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ زَوَّارَتِ الْقُبُورِ“ - (ابن ماجه ص ١١٤ ، نسائي)

Ibn Abbas said that Allah's Messenger cursed the women who visit graves. Abdur Rahman Ibn Hassan Ibn Thabit reported on the authority of his father that Allah's Messenger cursed the women who visit graves. (Abu Dawud P. 461, Ibn Majah P. 114)

Abū Hurayrah رضى الله عنه reported that the Prophet ﷺ cursed those who visit graves. (Ibn Majah P. 114, Nisai)

Commentary : Women are forbidden strictly to go to graves. They are weak hearted and easily netted by the devil and the evil self. Their visit to the graves and shrines leads to polytheistic deeds, and becomes a festival. Instead of drawing a lesson, they would pursue their base desires. This is why they are disallowed to offer salah with the congregation. In spite of this strict warning, women frequently visit shrines in different cities of India and Pakistan and shed the veil displaying their beauty and make-up. They have their head uncovered and hair falling down as though inviting men to sin. The shrines have lost their original significance and become centres of merry-making and roguish activities. Women nearly outnumber men at some shrines. Shari'ah has disallowed them, but they go there and imagine they are doing a pious work. Some of them save money over years to be able to go there as people do for hajj. In other words, they buy curse. If they imagine that they are engaged in piety then why will they seek forgiveness and make a repentance? If it was a virtue to celebrate anniversaries at graves of saints, then it should begin at the graves of Prophet and the Khulafa. Nothing of the kind is done there, and nothing like it was done in the early generations at graves of saints, the generation whom the Prophet called the best. Let our women ponder and keep away from this thing.

WOMEN FORBIDDEN TO SIT WITH GHAYR MAHRAM

”عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

قَالَ لَا يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ إِلَّا مَعَ ذِي مَحْرَمٍ“ -

(بخارى جلد ٢ - ص ٧٨٧)

Ibn Abbas رضى الله عنه narrated the Prophet ﷺ said, "No man should be alone with a woman except with a mahram".

(Bukhari V. 2 P. 787)

Commentary : It is forbidden to women to sit with ghayr mahram men while no mahram man is there. The devil involves them in adultery of the eye, ear and heart. Sometimes, it results in perpetrating the forbidden. In the current times, young women are very careless in this regard and work with strangers; and such employment is forbidden where a woman has to be alone with strangers. If worldly education is imparted with this end in view then it will invite Divine wrath. It is not even correct to speak to a ghayr mahram without strong reason, and it is more sinful to do it without the veil. Do keep yourself away from these sins though it might mean some worldly anxiety; tomorrow you will get comfort in Paradise.

IT IS FORBIDDEN TO SEE A GHAYR MAHRAM MAN

”عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ وَعِنْدَهُ مَيْمُونَةُ (بِنْتُ الْحَارِثِ) فَاقْبَلَ ابْنُ أُمِّ مَكْتُومٍ

وَذَلِكَ بَعْدَ أَنْ أَمَرَ بِالْحِجَابِ فَدَخَلَ فَقَالَ احْتَجِبَا مِنْهُ فَقُلْنَا يَا رَسُولَ اللَّهِ

الْيَسَ هُوَ أَعْمَى لَا يُبْصِرُنَا فَقَالَ أَفَعَمِيَا وَإِنْ أَنْتُمَا - أَلَسْتُمَا تُبْصِرَانِهِ“ -

(ابو داود جلد ٢ ص ٥٦٨ ، حسن الاسوه ص ٣٦٩)

Sayyidah Umm Salamah رضى الله عنها narrated : I was with the Prophet ﷺ while Maymunah (bint al-Harith) was also there. Ibn

Umm Maktūm came and that was after the command of hijāb, so he entered and he (the Prophet ﷺ) asked us to observe the veil. We said, "O Messenger of Allah, is he not blind who cannot see us"? He asked, "If he is blind, are you two also? Can you two not see him"?

(Abu Dawud V. 2 P. 568, Hasan al-Aswadah P. 369)

Commentary : Clearly, women should keep away from strangers and nither speak to them or see them without a reason allowed by Shari'ah. When this is forbidden then to remain alone and work with them cannot be correct. The women in offices must ponder over it. This is simply western culture.

FOOLING AROUND WITH BROTHER-IN-LAW

”عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِيَّاكُمْ وَالْدُخُولَ عَلَى النِّسَاءِ فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ يَا رَسُولَ اللَّهِ أَفَرَأَتِ الْحَمُوءُ قَالَ الْحَمُوءُ الْمَوْتُ“

(بخارى جلد ۲ ص ۷۸۷)

Uqbat ibn Aamir رَضِيَ اللَّهُ عَنْهُ narrated that Allah's Messenger ﷺ said, "Beware, keep away from visiting women folk". An ansār man asked, "O Messenger of Allah, and the brother-in-law too"? He said, "He is death"! (Bukhari V. 2 P. 787)

Commentary : This Hadith calls the brother-in-law death - the Arabic word الحمو means the husband's younger brother. He is death for his sister-in-law, being cause of Hell. Just as a person saves himself from death, so she must save herself from her brother-in-law. People regard it as a brother-in-law's right to fool around with his sister-in-law and he goes to extremes but this is the custom of non-Muslims and women must not even talk to them unless very necessary.

TWO PLACE OF CONCEALING

”عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِلْمَرْأَةِ سِتْرَانِ الْقَبْرِ وَالزَّوْجُ“

(كنز العمال جلد ۱۶ ص ۱۷۱)

Ibn Abbas رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ said, "For a woman there are two places of concealment; the grave and the husband". (Kanz ul-Ummal V. 16 P. 171)

Commentary : Where a woman can stay in peace and in her veil is either her husband's house or the grave after death. Anything beside that like going out, meeting relatives, etc. are all against the hijāb. Employed women should ponder. It is not right for them to work outside, but they can do something within their home. They must endure some difficulty and pass their life with honour. In the hereafter, they will earn perpetual blessing and comfort. But, comfort today (of this manner spells Hell tomorrow.

WOMAN WHO GOES OUT ADORNED IS AN ADULTERESS

”عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا سَتَطَعَرَتِ الْمَرْأَةُ فَمَرَّتْ عَلَى الْقَوْمِ لِيَجِدُوا رِيحَهَا فَهِيَ زَانِيَةٌ“

(كنز العمال جلد ۱۶ ص ۱۵۹)

Abū Mūsā رَضِيَ اللَّهُ عَنْهُ narrated : Allah's Messenger ﷺ said, "When a woman applies perfume and passes by a people that they may perceive her scent then she is an adulteress".

(Kanz ul-Immal V. 16 P. 159)

Commentary : Woman walk on the streets after applying perfume. Obviously, this is to draw attention to themselves. This tantamount to inviting men to adultery. The Muslims have adopted this cursed fashion, and even religious minded are involved in it. School and college girls are not free from it either. But this is forbidden. An education that promotes this fashion invites Divine wrath. Islamic symbols and culture appear to them to keep them back and the veil is disliked even before marriage. Our women ape alien women to whom this fashion comes naturally, but in our Islamic culture it is accursed. Would that our people understand ! Our young women move about with strangers before the eyes of their parents. Parents cannot do anything after having encouraged their daughters to move about

freely, in the first stage. Even the Prophet's ﷺ wives were told to shun fashion : وَلَا تَبْرَجْنَ تَبْرُجَ الْجَاهِلِيَّةِ (do not do as in the jahiliyah, women adorned themselves). Naturally, this command is more emphasised for the common women.

WOMEN ARE DISALLOWED OFFICES OF THE WORLD

”عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ لَمَّا بَلَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهْلَ فَارِسٍ قَدْ مَلَكُوا عَلَيْهِمْ بِنْتُ كِسْرَى قَالَ لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ“

(ترمذى جلد ۲ ص ۵۲، مشکوة ص ۳۲۱، بخارى جلد ۲ ص ۶۳۷)

Abū Bakrah رضى الله عنه narrated : When the Prophet ﷺ learnt that the daughter of Kisra was appointed queen over the Persians, he said, "These people will never succeed who appoint over them a woman as a ruler".

(Tirmidhi V. 2 P. 52, Mishkat P. 321, Bukhari V. 2 P. 637)

Commentary : The Prophet ﷺ has disallowed women from holding any kind of responsible office whatsoever that requires the officer to decide or judge between a people. The main reason is that a woman is to be concealed and her voice, too, is to be concealed. She is disallowed to sit among strangers. Then how can she rule. Ahādith call her 'deficient in intelligence'. Suppose, learning and experience broaden her understanding power and intelligence, yet she cannot get superiority over men and rule over them. Qur'an says : الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ (Men are leaders over women). Thus it is disallowed to women to be a people's leader in any form whatever, because it removes her veil. Our women imitate the western women who have no concept of the Hereafter and no Shari'ah. We have a Shari'ah and the laws of Allah and His Messenger ﷺ. We have to account for our doings before Allah. So, O women, give up every profession that calls for shedding of the veil and moving about with strangers. In this way, you will please Allah and have a good life in Paradise. As far as earning a livelihood is concerned, suffice with a husband's earnings or supplement it with kind of work done within the home.

THICK SCARF

”عَلَقَمَةَ عَنْ أُمِّهِ قَالَتْ دَخَلْتُ حَفْصَةَ بِنْتُ عَبْدِ الرَّحْمَنِ عَلَى عَائِشَةَ وَعَلَيْهَا حِمَارٌ رَفِيقٌ فَشَقَّتْهُ عَائِشَةُ وَكَسَتْهَا حِمَارًا كَثِيفًا“

(موطا امام مالك،، شكوة ص ۳۷۷)

Alqamah reported on the authority of his mother that Hafsa bint Abdur Rahman went to Sayyidah Ayshah رضى الله عنها wearing a thin scarf. So Sayyidah Aysha رضى الله عنها tore it off and put over her a thick scarf. (Muwatta Imam Maalik, Mishkat P 377)

Commentary : It is not allowed to use thin garments that reveal hair and the colour of the body. The Hadith tells us also that a respected, pious woman may tear up such garments and then replace it with a thick, coarse scarf. There is reward in it.

KIND OF SCARF

”عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ يَرْحَمُ اللَّهُ نِسَاءَ الْمُهَاجِرَاتِ الْأُولَى لَمَّا أَنْزَلَ اللَّهُ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ شَقَقْنَ مُرُوطَهُنَّ فَاخْتَمَرْنَ بِهِ“

(بخارى جلد ۲ ص ۷۰۰)

Sayyidah Ayshah رضى الله عنها narrated : May Allah have mercy on the early muhajir women who when the verse وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ {And let them draw their scarves over their bosoms - (24 : 31)} was revealed, they tore their aprons and covered their heads and faces with it. (Bukhari)

Commentary : The scarf that reveals the hair, scalp and its colour is not allowed. Today, the scarf is either given up totally or a symbolic one is used that conceals nothing and salāh is not correct with it. Some women use a separate thick scarf for salāh. In their homes when their father-in-law or brother-in-law are not there, they may use the thin scarf. The Arabic word translated apron is مرط meanig: 'apron', 'cloth binding the waist', 'warm or silk clothing'.

WOMEN WHO WEAR THIN CLOTHING

”عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ وَنِسَاءٌ كَاسِيَتٌ عَارِيَاتٌ مُمِيلَاتٌ مَائِلَاتٌ رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا وَإِنَّ رِيحَهَا لَتُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا“
(مسلم جلد ۲ ص ۲۰۵)

Abu Hurayyah رَضِيَ اللَّهُ عَنْهُ narrated : Allah's Messenger ﷺ said, "I have not so far seen two kinds of inmates of Hell : people carrying whips like tails of oxen with which they will beat the common folk, and women though dressed will be naked, inclined (to evil) and luring (to evil). Their heads, like humps of bakht camels, leaning to one side. They will not go to Paradise and will not perceive its odour though it is perceived from a certain distance. (Muslim V. 2 P. 205)

Commentary : What a warning ! My dear sisters be careful today, you will earn tomorrow. A thin, revealing dress is like inviting others to commit adultery and keeps away from Paradise and its smell.

MORE ABOUT THIN SCARF

”عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا أَنَّ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ دَخَلَتْ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهَا ثِيَابٌ رَفَاقٌ فَأَعْرَضَ عَنْهَا وَقَالَ يَا أَسْمَاءُ إِنَّ الْمَرْءَ إِذَا بَلَغَتِ الْمَحِيضَ لَنْ يَصْلَحَ أَنْ يُرَى مِنْهَا إِلَّا هَذَا وَهَذَا وَأَشَارَ إِلَى وَجْهِهِ وَكَفِّهِ“
(ابوداؤد، مشكوة ص ۳۷۷)

Sayyidah Ayshah رَضِيَ اللَّهُ عَنْهَا narrated : Asmā bint Abū bakr visited Allah's Messenger ﷺ while she had thin garments on her. He turned his face away from her and said. "O Asmā, when a woman, is old enough to have menses, it is not proper that anything of her should be seen except this and this," and he pointed to his face and hands. (Abū Dāwūd, Mishkat P. 377)

Commentary : When a girl approaches puberty, the commands of the veil apply to her. However, it is unfortunate that people do not consider this necessary for a girl till she marries and, in fact, some regard it as distasteful. These days, thin clothing is marketed and it is revealing. It is sinful to wear and if it is very thin then the salāh is void. It is a grave sin if within the home anything besides the face and hand are visible. Generally women fail to conceal their neck and wrists. They must beware of that.

APPLY LINING TO THIN CLOTHING

”عَنْ دَحِيَّةَ بِنِ خَلِيفَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقُبَاطِيٍّ فَأَعْطَانِي مِنْهَا قُبْطِيَّةً فَقَالَ اصْدَعْهَا صَدْعَيْنِ فَأَقْطَعْ أَحَدَهُمَا قَمِيصًا وَأَعْطِ الْآخَرَ امْرَأَةً تَكَ تَحْتَمِرُ بِهِ فَلَمَّا أَذْبَرَ قَالَ وَأَمْرُ امْرَأَةٍ تَكَ أَنْ تَجْعَلَ تَحْتَهُ ثَوْبًا لَا يَصِفُهَا“
(ابو داؤد، مشكوة ص ۳۷۶)

Dihaya ibn Khlifah رَضِيَ اللَّهُ عَنْهُ narrated : Some Egyptian linen was brought to the Prophet ﷺ. He gave me a piece from it and said. "Divide it in two, cut out a shirt from one and give the other to your wife that she may carve a scarf out of it". As he turned, he said, "Order your wife to put under it a lining that does not show her figure". (Abu Dawud, Mishkat P. 376)

Commentary : A woman's body is to be concealed. A stranger must not see her shape or colour, being forbidden and a grave sin. A woman who wears revealing dress will be punished in the Hereafter for being nude. She invites men to commit adultery of the eyes. If there is thin clothing then she should place a lining inside (or wear another garment under it) that she might not commit the sin.

WEARING THE PAJAMA (TROUSERS) BRINGS MERCY

”عَنْ عَلِيٍّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ كُنْتُ قَاعِدًا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالبقيعِ يَوْمَ دَجَنٍ مَطَرٍ فَمَرَّتْ امْرَأَةٌ ----- مَعَهَا مَكَارِي فَهَوَتْ يَدَا الْحِمَارِ فِي وَهْدَةٍ مِنَ الْأَرْضِ فَسَقَطَتِ الْمَرْأَةُ فَأَعْرَضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْهَا بِوَجْهِهِ فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّهَا مُتَسَرُّوْلَةٌ فَقَالَ اللَّهُمَّ اغْفِرْ لِلْمُتَسَرُّوْلَاتِ مِنْ أُمَّتِي ثَلَاثًا يَا أَيُّهَا النَّاسُ اتَّخِذُوا السَّرَا وَيَلَاتِ فَإِنَّهَا مِنْ أَسْتَرِ ثِيَابِكُمْ وَحُضُّوا بِهَا نِسَاءَكُمْ إِذَا خَرَجْنَ ----- قَالَ الشَّيْخُ أَحْمَدُ ----- رَحِمَ اللَّهُ الْمُتَسَرُّوْلَاتِ“ - (مجمع جلد ٥ ص ١٢٢، آداب بيهقي ص ٣٥٨)

Ali رضي الله عنه narrated : I was sitting with the Prophet ﷺ at Baqi' when it was raining Heavily. A woman passed by on a donkey carrying a burden. The donkey fell down in a pit, the woman with it. The Prophet ﷺ turned his face away from her. We said, "O Messenger of Allah! She has worn the shalwar". He said thrice, "O Allah, forgive the women of my Ummah who wear the shalwar. O you people, use the shalwar for it is the most concealing of your garments and encourage your women with it when they go out". According to a version, his words were, "May Allah have mercy on women wearing the shalwar".

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[The shalwar or the pajama is a kind of trousers, usually loose fitting].

THE LENGTH OF THE PAJAMA OF WOMEN BELOW ANKLES

”عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَبَرَ لِفَاطِمَةَ مِنْ عَقَبِهَا شَبْرًا وَقَالَ هَذَا ذِيلُ الْمَرْءَةِ“ -

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Anas ibn Maalik رضي الله عنه narrated that the Prophet ﷺ allowed Sayyidah Fātimah رضي الله عنها the measure of a span from the ankle, saying, "Women's garment should hang down so much".

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Commentary : The shin and ankles of a woman are also among what she must conceal. Though she may keep her feet bare, yet she must let her garment hang down over it to prevent it being seen. She must wear socks and gloves in these times of mischief. It follows naturally that the face and wrists must also be concealed. The women who wear the burqa' leave their face and wrists bare. This is sinful. The burqa' is being used as a fashion apparel so that the devil has made incursion in the name of the burqa', which must be simple and black, uninviting to the eyes.

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below their ankles. Women must cover them. Some ignorant people apply the prohibition to both men and women. This is their ignorance.

WOMEN FORBIDDEN TO WEAR SHOES

”عَنْ ابْنِ أَبِي مُلَيْكَةَ قَالَ قِيلَ لِعَائِشَةَ إِنَّ امْرَأَةً تَلْبَسُ النَّعْلَ قَالَتْ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّجُلَةَ مِنَ النِّسَاءِ -“

(ابو داود، مشكوة ص ٣٨٣)

Ibn Abū Mulaykah رضى الله عنه reported that some one told Sayyidah Ayshah رضى الله عنها that a woman wore shoes. She said, "Allah's Messenger ﷺ has cursed women who adopt resemblance to men". (Abū Dāwūd, Mishkat P. 383)

Commentary : Shoes are for men. Besides it is the practice of non-Muslims. Women are forbidden to take up resemblance to men. Muslims have imitated non-Muslims in this regard. O women, live in the manner of Islam. On the Day of Resurrection, a person will be with one whom he imitates.

WOMEN WITH JINGLING JEWELLERY CURSED

”عَنْ أَبِي أُمَامَةَ (مَرْفُوعًا) إِنَّ اللَّهَ يُغَضُّ صَوْتَ الْخَلْخَالِ كَمَا يُغَضُّ الْغِنَاءَ وَيُعَاقِبُ صَاحِبَهُ كَمَا يُعَاقِبُ الزَّامِرَ - وَلَا تَلْبَسُ خَلْخَالَ ذَاتِ صَوْتٍ إِلَّا مَلْعُونَةٌ“ - (ديلمي، كنز جلد ١٦ ص ١٦٤)

Abū Umamah رضى الله عنه narrated in a marfu' manner (that the Prophet ﷺ said) : Surely Allah hates the sound of the ankle-ring as He hates singing. And He punishes its user as He punishes the reed player. And no woman wears the jingling ankle-ring without being cursed. (Baylami, Kanz V. 16 P. 164)

Commentary : A woman, her voice and everything about her body are to be concealed. Every sound that attracts a man towards a woman with his eyes or heart is disallowed. As for jingling jewellery, they are peculiar to animals. The Qur'an also emphasises this point in the verse (24 : 31) and

the exegetes conclude (there from) that if it is disallowed to make the jewellery ring then it is more wrong to let a woman's voice be heard by strangers.

ZAKAH ON JEWELLERY

”عَنْ عُمَرُو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ امْرَأَتَيْنِ آتَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي أَيْدِيهِمَا سِوَارَانِ مِنْ ذَهَبٍ فَقَالَ لَهُمَا تَوَدَّيَانِ زَكَاةَهُ؟ فَقَالَتَا لَا فَقَالَ لَهُمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتُحِبَّانِ أَنْ يُسَوَّرَ كَمَا اللَّهُ بِسِوَارَيْنِ مِنْ نَارٍ؟ قَالَتَا لَا قَالَ فَأَدِيَا زَكَاةَهُ -“ (ترمذى ١٣٨، مشكوة ص ١٦٠، نسائى ص ٣٤٣)

Amr ibn Shu'ayb reported on the authority of his father from his grandfather that two women came to Allah's Messenger ﷺ. They wore golden bracelets in their hands and he asked them, "Have you paid the zakah over them"? They said, "No." He asked them, "Would you like that Allah should make you wear bracelets of fire"? They said, "No." So, he said, "Then pay the zakah due over them". (Tirmidhi P. 137, Mishkat P. 160, Nisā'i P. 343)

Commentary : Often women do not pay zakah or make the sacrifice although they have jewellery enough to attract payment of zakah. Those who pay, do so only by estimate. Once zakah becomes wajib, it has to be paid otherwise there is serious warning for non payment. The nisab is (property worth) fifty-two and a half tola silver, or jewellery of gold and silver. If a woman does not have money then she may request her husband otherwise pay the due from the jewellery that she has.

THOSE WHO DO NOT PAY ZAKAH

”عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ دَخَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَأَيْتُ فِتْحَاتٍ مِنْ وَرَقٍ فَقَالَ مَا هَذَا يَا عَائِشَةُ؟ فَقُلْتُ صَنَعْتُهُنَّ أَتَزِينُ لَكَ يَا رَسُولَ اللَّهِ قَالَ أَتَوَدِّينَ

زَكَوَاتِهِنَّ؟ قُلْتُ لَا - أَوْ مَا شَاءَ اللَّهُ قَالَ هِيَ حَسْبُكَ مِنَ النَّارِ -

(ابو داؤد ص ٢١٨، ترغيب جلد ١ ص ٥٥٦)

Sayyidah Ayshah رضي الله عنها narrated: When Allah's Messenger ﷺ came home he observed a silver ring on my hand and asked, "What is it, O Ayshah?" I said, "I have had it made to adorn myself for you, O Messenger of Allah". He asked, "Have you paid zakah against it?" I said, "No." or that which Allah willed. He said, "It is enough to take you to Hell".

(Abū Dāwūd P. 218, Targhib V. 1 P. 556)

”عَنْ أَسْمَاءَ بِنْتِ يَزِيدٍ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ دَخَلْتُ أَنَا وَخَالَتِي عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْنَا أُسُورَةٌ مِنْ ذَهَبٍ فَقَالَ لَنَا أَتُعْطِيَانِ زَكَوَاتَهُ؟ قَالَتْ فَقُلْنَا لَا - فَقَالَ أَمَا تَخَافَانِ أَنْ يُسَوِّرَ كَمَا اللَّهُ أُسُورَةٌ مِنْ نَارٍ أَدِيَا زَكَوَاتَهُ“ - (ترغيب جلد ١ ص ٣١٢)

Sayyidah Asmā bint Yazid رضي الله عنها narrated: I and my aunt visited the Prophet ﷺ. We were wearing golden bracelets. He asked us, "Have you both paid zakah against them?" We said, "No!" He said, "Do you not fear that Allah will make you wear bracelets of fire. Pay zakah on them". (Targhib P. 312)

Commentary: If gold and silver, even of daily use, values up to nisāb then zakah must be paid thereagainst. Women are generally neglectful in this regard.

WOMAN ASKED TO GIVE CHARITY

”عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَائِشَةُ اسْتَبِرِّي مِنَ النَّارِ وَلَوْ بِشِقِّ تَمْرَةٍ“ -

(ترغيب جلد ٢ - ص ٦)

Sayyidah Aysha رضي الله عنها narrated: Allah's Messenger ﷺ said, "O Ayesha! Protect yourself from Hell even with the seed of a date". (Targhib V. 2 P. 6)

Commentary: Women do not have much property and then they are little inclined to give charity. Often their giving is limited to their daughter and grand-daughters. They must, according to their means, give some optional charity apart from the prescribed zakah. They must not expect a return from those to whom they give. The meaning of the Hadith is to give charity even of an ordinary nature if not new then old, if not all food then a little of it. Give some charity at least.

EXHORTATION TO GIVE SADAQAH

”عَنْ زَيْنَبِ امْرَأَةِ عَبْدِ اللَّهِ قَالَتْ خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ وَلَوْ مِنْ حُلِيِّكُنَّ فَإِنَّكُنَّ أَكْثَرُ أَهْلِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ“ -

(ترمذی ص ١٣٨، مشکوٰۃ ص ١٥٩، بخاری ص ١٩٨)

Sayyidah Zaynab رضي الله عنها wife of Abdullah ibn Mas'ud narrated: Allah's Messenger ﷺ addressed us, saying, "O company of women! Give sadaqah, even from your jewellery, for you form a majority of the inmates of Hell on the Day of Resurrection". (Tirmidhi P. 138, Mishkat P. 159, Bukhari P. 198)

Commentary: Our women know little of the merits of sadaqah or charity and have little time on hand to read books on this subject. Also, they have little money of their own. Stinginess is another reason. The Prophet ﷺ said that charity can be an atonement for sins. The women who heard him gave spontaneous charity of their jewellery.

SAYYIDAH ZAYNAB'S CHARITY رضي الله عنها

Sayyidah Aysha رضي الله عنها narrated that some of the Prophet's ﷺ wives asked him which of them would be the first to meet him after death. He said, "The one with the longest hands". So they measured their hands and Sayyidah Sawdah رضي الله عنها had the longest. Later, however, it transpired that she had meant to say, "The one who gave most sadaqah" (for, Sayyidah Zaynab رضي الله عنها was the first to follow him in death). Sayyidah

Zaynab رضي الله عنها was the one who gave charity more than any other of his wives gave. (Mishkat P. 165)

Sayyidah Aysha رضي الله عنها said of her on her death that she was a woman of many praiseworthy qualities. When Umar رضي الله عنه sent her the annual allowance she put a piece of cloth on that and instructed Barzah bint Rāfi رضي الله عنه to take out a handful from under the piece of cloth and give it to a certain orphan. In this way she disbursed the rest of it, giving something to Barzah رضي الله عنه. She kept nothing for herself, and prayed that she should not receive that wealth again. Once, Umar رضي الله عنه sent her twelve thousand dirhams for herself but she gave away all in charity on the spur of the moment. When he learnt of it, Umar رضي الله عنه sent her another one thousand dirham, but that too she gave away in charity without delay. (Sirat Mustafa P. 324)

HANDY WORK

She earned money through handiwork, but gave away her earnings in charity. Sayyidah Sawdah رضي الله عنها said of her that she was very pious. She kept awake in the night for prayers, kept fast often and gave much charity. (Sirat Mustafa P. 324)

OFFERING GIFT

”عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَهَادَوْا تَحَابُّوا“

Abū Hurayrah رضي الله عنه narrated: The Prophet ﷺ said, "Give gifts to each other. It grows love". (Fayd ul-Qadir)

Commentary : Exchange of gifts grows cordial relationship. If we revive this habit-and it need only be a little gift we will grow much good in our society.

REWARD FOR GIVING A LOAN

”عَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُ لَيْلَةَ أُسْرَى بِي عَلَى بَابِ الْجَنَّةِ مَكْتُوبًا الصَّدَقَةُ بِعَشْرِ

أَمْثَالِهَا وَالْقَرْضُ بِثَمَانِيَةِ عَشَرَ“ (ترغيب جلد ۲ - ص ۱۹)

Anas رضي الله عنه narrated: Allah's Messenger ﷺ said, "on the night of the mi'rāj, I saw written on the gate of Paradise: 'Sadaqah is rewarded ten times', and 'loan is rewarded eighteen times'.

Commentary : If anyone has the means then she should give a loan when asked. the greater reward follows the possibility of non-payment by the debtor and that might spoil the relationship. If a debtor is unable to repay, she would do well to forgive. A woman who forgives is promised the shade of the Throne and deliverance from Hell.

SPENDING ON THE HUSBAND

”عَنْ زَيْنَبَ قُلْتُ سَلْ لَنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ يُجْزَى عَنِّي أَنْ أَتَصَدَّقَ عَلَى زَوْجِي وَأَيْتَامٍ فِي حَجْرِي مِنَ الصَّدَقَةِ وَقُلْنَا لَا تُخْبِرُنَا قَالَتْ فَدَخَلَ فَسَأَلَهُ فَقَالَ مَنْ هُمَا؟ قَالَ زَيْنَبُ قَالَ أَيُّ الزَّيْنَبِ هِيَ قَالَ هِيَ امْرَأَةٌ عَبْدُ اللَّهِ فَقَالَ نَعَمْ يَكُونُ لَهَا أَجْرُ الْقَرَابَةِ وَأَجْرُ الصَّدَقَةِ“ (طحاوى شريف جلد ۱ - ص ۳۰۸)

Sayyidah Zaynab رضي الله عنها (wife of Ibn Mas'ud رضي الله عنه) narrated: I requested Bilal to ask the Prophet ﷺ if I should get a reward on spending on my husband and his orphans in my care. I requested him not to disclose my name. When he asked, the Prophet ﷺ wanted to know the name and he disclosed Zaynab. He asked, "Which Zaynab"? Bilal said, "Abdullah's wife". The Prophet ﷺ said, "She will get a dual reward one of ties of relationship and the other of sadaqah". According to another version, the Prophet ﷺ exhorted women during the fare well pilgrimage to give much sadaqah for they formed a majority of the inmates of Hell. Zaynab رضي الله عنها asked him, "My husband is poor. May I give charity to him?" He said, "Yes, you will get a dual reward". (Majma V. 3 P. 122)

Commentary : Abdullah ibn Mas'ud رضي الله عنه was a poor man but his wife was rich. Ibn Mas'ud رضي الله عنه had children from his first wife too and they were in the care of Sayyidah

Zaynab رضى الله عنها who thought that her expending on them would not fetch her reward, but the Prophet ﷺ said that she would get a duel reward. It is also rewarding to spend on step-children. To hurt them is a grave sin. Women should be loving to their step children more than their own children.

GIVE TO THE BEGGAR SOMETHING

”عَنْ أُمِّ بَجِيدٍ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ الْمَسْكِينِ لَيَقُومُ عَلَى بَابِي فَمَا أَجِدُ لَهُ شَيْئًا أُعْطِيهِ إِلَّاهُ فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لَمْ تَجِدِي إِلَّا ظِلْفًا مُحَرَّقًا فَادْفَعِيهِ إِلَيْهِ فِي يَدِهِ“ - (ترغيب جلد ۲ ص ۲۳)

Sayyidah umm Bajid رضى الله عنها narrated that she said, "O Messenger of Allah, the poor comes to my door, but I do not find anything to give him." He said, "If you do not find anything except a burnt hoot then put it in his hand".

Commentary : The beggar must not be returned empty-handed. He might be desperate and needy.

AN ACCOUNT OF WOMEN'S SADAQAH

Jabir رضى الله عنه narrated. I was with the Prophet ﷺ on the Eid. The salāh was offered before the Khutbah, but neither azan nor iqamah was called. After the salāh, he stood up supported by Bilāl رضى الله عنه. He praised and glorified Allah and delivered the Khutbah, proffering advice, exhorting people to obedience. He said, "O women give sadaqah. You will outnumber men in Hell". One woman gave sadaqah. You will outnumber men in Hell". One woman asked, "why so, O Messenger of Allah"? He said, "Women curse other people much and are ungrateful to their husbands".

So, the women threw their jewellery consisting of necklaces, rings, etc on to the piece of cloth spread by Bilāl رضى الله عنه. They gave that in the path of Allah. (Bukhari P. 133, Muslim P. 289)

Commentary : These women displayed exemplary fear of Allah and love of His Messenger ﷺ. Let today's women, at least, give

away excess clothing that they have piled up and rot unused. Accustom yourselves to give sadaqah. Always give something-clothes, food, etc, or invite pious women. And if you are unable to do this then get your husband's permission. Sadaqah is a significant means to keep away from Hell.

SPENDING ON DIVORCED OR WIDOWED DAUGHTER

”عَنْ سُرَاقَةَ بِنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا أَدُلُّكُمْ عَلَى أَفْضَلِ الصَّدَقَةِ ابْنَتَكَ مَرْدُودَةً إِلَيْكَ لَيْسَ لَهَا كَاسِبٌ غَيْرُكَ“ -

(مشکوٰۃ ص ۴۲۵، ابن ماجہ ص ۲۶۱)

Surqat ibn Maalik رضى الله عنه narrated: The Prophet ﷺ asked, "Shall I not guide you to the best of sadaqah? (It is on) your daughter returned to you, having no support other than you".

(Miskat P. 425, Ibn Majah P. 261)

Commentary : This woman is either divorced or widowed and has no one to earn for her. According to a Hadith, if anyone removes the difficulty of an afflicted person then seventy-two degrees of forgiveness are recorded for him. No one can be more afflicted than such a woman, Parents or brothers must accommodate such a woman in their home and give her comfort and when possible remarry her to someone but in no case should she be regarded as bad omen, rather, she is a source of blessing. Such women too must be patient and adjust themselves to the new situation.

SADAQAH TO RELATIVES

”عَنْ سَلْمَانَ بْنِ عَامِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الصَّدَقَةُ عَلَى الْمَسْكِينِ صَدَقَةٌ وَعَلَى ذَوِي الرَّحِمِ ثِنْتَانِ صَدَقَةٌ وَصِلَةٌ وَلَفْظُ ابْنِ خُزَيْمَةَ صَدَقَتَانِ صَدَقَةٌ وَصِلَةٌ“ -

(ترغيب جلد ۲ ص ۱۷)

Salman ibn Amir رضى الله عنه narrated. The Prophet ﷺ said, "A sadaqah to the needy is a sadaqah while to a relative is twofold-sadaqah and joining of ties of relationship". The words of Ibn Khuzayman are; "Two sadaqah-sadaqah and joining ties of relationship".

Commentary : Charity with relatives fetches two rewards. Kind treatment of relatives is much virtuous. Often people shy away from spending on relatives so that it takes a strong resolve to spend on them. Let not the devil's promptings keep you away from spending on relatives. Insha Allah, you will see the fruit thereof in this world too.

TREATMENT OF NEIGHBOURS

”عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَا أَبَا ذَرٍّ إِذَا طَبَخْتَ مَرَقَةً فَأَكْثِرْ مَاءَ الْمَرَقَةِ وَتَعَاهَدْ جِيرَانَكَ أَوْ اقْسِمْ
فِي جِيرَانِكَ“ - (ادب المفرد ص ٢٥)

Abū Zarr رضى الله عنه narrated : The Prophet ﷺ said, "O Abū Zarr, when you cook stew dilute it with water and give some to your neighbour". (al-Adab al-Mufrad P. 25)

Commentary : There are many Ahādith exhorting Muslims to be considerate to neighbours. Today, however, the reverse is practiced. If a neighbour is wealthy and strong then, though he may not be pious, people are polite and nice to him. But if he is a poor person then he is given a bad treatment though he may be pious. People are harsh to him. They should be kind to him, for, there is a great reward in it.

PERPETUAL SADAQAH

”عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ إِلَّا مِنْ
صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ“ -

(مسلم ص ٤١، مشكوة ص ٣٢، ادب مفرد ص ٢٥)

Abū Hurayrah رضى الله عنه narrated : Allah's Messenger ﷺ said, "When a person dies, his deeds cease (to performed) by him except three; a recurring sadaqah, knowledge that benefits or pious offspring who pray for him".

(Muslim, Mishkat, Al-Adab Al-Mufrad)

Commentary : With the cessation of deeds, no fresh reward accrues except the reward for a recurring sadaqah, like building a mosque, madarasa, etc. Women must give donation to these places. In fact, one must do such a pious deed as continues over generations so that its reward recurs even after death.

REWARD FOR GIVING FIRE OR MATCH BOX

”عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا----- فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ مَنْ أَعْطَى نَارًا فَكَأَنَّمَا تَصَدَّقَتْ بِجَمِيعِ مَا أَنْصَحَتِ النَّارُ“ -
(مجمع الزوائد ص ١٣٦)

Sayyidah Ayshah رضى الله عنها narrated : The Prophet ﷺ said, "He who gives fire is as though one who gave everything that is cooking with fire". (Majah az-Zawā'id P. 136)

Commentary : Now and then, fire and that which kindles it are required. Being beside necessities, there is great reward in giving them. But, some women are very miser and refuse to give little things like a match box, salt, etc. It is also wrong to deny little things that a guest might require. It is explained against the verse. [وَيَمْنَعُونَ الْمَاعُونَ] (107: 7) that Sayddiah Ayshah رضى الله عنها said that she asked the Prophet ﷺ what things it was not proper to refuse. He said, "Water, fire and salt".

(Ahkam ul-Qur'an P. 213)

According to Abu Hurayrah رضى الله عنه, the Prophet ﷺ said that they were the things customarily exchanged among people. Thus, to refuse to give these things is bad both in the eyes of Shai'ha and etiquette. (Fath ul-Qadir V. 5 P. 633)

REWARD FOR CHARITY FROM HUSBAND'S PROPERTY

”عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا تَصَدَّقَتِ الْمَرْءَةُ مِنْ زَوْجِهَا كَانَ لَهَا أَجْرُهَا وَلِزَوْجِهَا مِثْلُ ذَلِكَ لَا يَنْقُصُ كُلُّ وَاحِدٍ مِنْهُمَا مِنْ أَجْرِ صَاحِبِهِ شَيْئًا لَهُ بِمَا كَسَبَ وَلَهَا بِمَا أَنْفَقَتْ“ - (ترغيب جلد ۲ ص ۳۳، بخاری ص ۱۹۳)

Amr ibn Shu'ayb reported from his father from his grandfather that the Prophet ﷺ said, "If a women gives sadaqah from her husband's home then there is a reward for her, and for her husband the like of it, nothing being deducted from the reward of either of them. He gets the reward for earning and she for spending". (Targhib V. 2 P. 33, Bukhari P 193)

Commentary : When a women gives charity of anything cooked with her husband's earnings, both of them get a reward for that. She may also give any household item which is not used anymore and for which she has her husband's permission to give. If she gives anything made or prepared form, her husband's money after his death then both will get a reward.

GRATITUDE TO ONE WHO DOES A FAVOUR

”عَنْ جَابِرِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أُعْطِيَ عَطَاءً فَوَجَدَ فَلْيُجْزِئْهُ فَإِنْ لَمْ يَجِدْ فَلْيُثْنِ فَإِنْ مَنْ أَتَى فَقَدْ شَكَرَ وَمَنْ كَتَمَ فَقَدْ كَفَرَ“ - (ترغيب جلد ۲ ص ۴۴)

Jabir رضي الله عنه narrated that the Prophet ﷺ said, "If anyone is given something and he the means then he too must reciprocate. But if he cannot then he must praise it, for, he who praises, thanks; but he who conceals, shows ingratitude".

(Targhib V.2 P.44)

Commentary : Generally, women do not acknowledged a favour. Rather, they say that no one has given them anything ever. Allah

does not like this. Usman رضي الله عنه narrated that the Prophet ﷺ said "If anyone gives another something and he says : جَزَاكَ اللَّهُ خَيْرًا : (may Allah reward you well) then he has praised him". Also, "If anyone remembers a favour then he has thanked". Also, "He who does not thank the creatures does not thank Allah".

(Targhib V.2 P. 77,78)

Often women fail to thank. they must first thank Allah then the giver جزاك الله خيراً for this is a prayer for him .

REWARD TO WOMEN FOR SPENDING

”عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَنْفَقَتِ الْمَرْءَةُ مِنْ طَعَامِ بَيْتِهَا غَيْرَ مُفْسِدَةٍ كَانَ لَهَا أَجْرُهَا بِمَا أَنْفَقَتْ وَلِزَوْجِهَا أَجْرُهُ بِمَا كَسَبَ وَلِلْخَازَنِ مِثْلُ ذَلِكَ لَا يَنْقُصُ بَعْضُهُمْ أَجْرَ بَعْضٍ شَيْئًا“ - (بخاری ص ۱۹۲)

Sayyidah Aysa رضي الله عنها narrated : Allah Messenger ﷺ said, "If a women gives in charity food, etc. from her home without being extravagant then for her is a reward for the spending and for the servant for storing the food. And the reward of none will be reduced because of reward to the other".

”عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ ----- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا أَنْفَقَتْ مِنْ كَسْبِهِ مِنْ غَيْرِ أَمْرِهِ فَإِنْ نِصْفَ أَجْرِهِ لَهُ“ - (مسلم جلد ۲ ص ۳۳۰، كنز جلد ۱۶ ص ۴۰۶)

Abu Hurayrah رضي الله عنه narrated : Allah's Messenger ﷺ said, "And for what she spends out of her husband's earnings without his command, she will get half the reward".

(Muslim V. 2 P. 330, Kanz V. 16 P. 406)

Commentary : A women generally has her husband's permission to give in this way at her discretion.

IF YOU DO NOT GIVE THEN ALLAH WILL ALSO NOT GIVE YOU

”عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ أَنْفَقِي أَوْ أَنْفَجِي وَلَا تُحْصِي فَيُحْصِيَ اللَّهُ عَلَيْكَ وَلَا تُوعِي

فَيُوعِيَ اللَّهُ عَلَيْكَ“ (بخارى جلد ١ ص ١٩٢، مسلم، ترغيب جلد ٢ ص ٥١)

Asma bint Abū Bakr رضي الله عنها narrated that Allah's Messenger ﷺ said, "Keep spending but do not count otherwise Allah will count against you. And do not hoard otherwise Allah will hoard from you". (Bukhari, Muslim, Targhib)

Commentary : She was Sayyidah Aysha's رضي الله عنها sister and Abdullah ibn Zubayr's رضي الله عنه mother. She lived for about a hundred years. She was very pious, ascetic and generous. Often hoarded wealth goes to other who spend it extravagantly and who do not use it to consign reward to the hoarder. As a result, he repents in the barzakh for not having put his wealth to proper use (in charity). The Hadith could also mean, "Do not count while giving charity but give generously so Allah too will give you without reckoning".

DO NOT REMIND OF YOUR FAVOUR

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَى -

O you who believe! Make not void your charity by reproach and injury. (2 : 264)

Commentary : If anyone brags of the favour he may have done another then he loses the reward there against. This is what Ibn Mundhir wrote on the authority of Dahhak.

(al-Dur al-Manthur V.2 P. 44)

O women, never give anyone with expectation of a return from her. Do a kind deed only for Allah's sake.

WOMEN WILL BE A MAJORITY IN HELL

”عِمْرَانُ بْنُ حُصَيْنٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَقْلَ سَاكِنِي الْجَنَّةِ النِّسَاءُ“ -

(بخارى جلد ٢ - ص ٧٨٣، مسلم جلد ٢ - ص ٣٥٢)

Imran ibn Husayn رضي الله عنه narrated that Allah's Messenger said, "In Paradise, women will be few in number".

(Bukhari, Muslim)

”إِبْنُ عَبَّاسٍ يَقُولُ قَالَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِطْلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ وَإِطْلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ“ - (بخارى جلد ٢ - ص ٧٨٣، مسلم جلد ٢ - ص ٢٥٢)

Ibn Abbās رضي الله عنه narrated that Muhammad ﷺ said, "I looked in Paradise and saw that most of its people are the poor. And I looked in Hell and saw that most of its inmates are women".

(Bukhari, Muslim)

Commentary : Many Ahadith tell us that women outnumber men in Hell. The Prophet said that it is because women are careless with their tongue. They taunt, curse and are sarcastic and are also ungrateful.

WHY WOMEN WILL OUTNUMBER MEN IN HELL

”عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ رَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ قَالُوا لِمَ يَا رَسُولَ اللَّهِ قَالَ بِكُفْرِهِنَّ قِيلَ يَكْفُرْنَ بِاللَّهِ قَالَ يَكْفُرْنَ الْعَشِيرَ وَيَكْفُرْنَ الْإِحْسَانَ لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ“ -

(بخارى جلد ٢ - ص ٧٨٣)

Abdullah ibn Abbās رضي الله عنه narrated that the Prophet ﷺ said, "I saw that most of its (Hell's) inmates are women". They asked,

"Why so, O Messenger of Allah". He said, "Because of their ungratefulness". They asked, "Ungratefulness to Allah?" He said, "Their ingratitude to their husbands and thanklessness for favours. If you are good to a woman all time yet when she finds something against you, then she will say that she has not seen any good in you". (Bukhari V. 2 P. 283)

Commentary : O women, repent from these things and endure the husband whatever kind he may be. Be grateful to Allah and tell your husband that you are satisfied with him.

HOW MAY WOMEN SAVE THEMSELVES

”عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ شَهِدْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْعِيدِ فَبَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ بِغَيْرِ آذَانٍ وَلَا إِقَامَةٍ ثُمَّ قَامَ مُتَوَكِّئًا عَلَى بِلَالٍ فَأَمَرَ بِتَقْوَى اللَّهِ وَحَثَّ عَلَى طَاعَتِهِ وَوَعَظَ النَّاسَ وَذَكَرَهُمْ ثُمَّ مَضَى حَتَّى أَتَى النِّسَاءَ فَوَعَظَهُنَّ وَذَكَرَهُنَّ فَقَالَ تَصَدَّقْنَ فَإِنَّ أَكْثَرَ كُنَّ خَطْبُ جَهَنَّمَ فَقَامَتُ امْرَأَةٌ مِنْ سِطَةِ النِّسَاءِ سَفْعَاءُ الْحَدِيثِ فَقَالَتْ لِمَ يَا رَسُولَ اللَّهِ قَالَ لِأَنَّكُمْ تُكْثِرْنَ الشَّكَاةَ وَتَكْفُرْنَ الْعَشِيرَ - فَجَعَلْنَ يَتَصَدَّقْنَ مِنْ حُلِيِّهِنَّ يُلْقِينَ فِي تَوْبِ بِلَالٍ مِنْ أَقْرَطِهِنَّ وَخَوَاتِيمِهِنَّ“ - (مسلم جلد ١ - ص ٢٩٠)

Jabir ibn Abdulllah رضى الله عنه narrated: I was with the Prophet ﷺ on the day of eed. He began with the salāh before the khutbah without the azan and iqamah. Then he stood up supported by Bilal رضى الله عنه and enjoined piety and fear of Allah. He exhorted (Muslim) to obedience and proffered advice to them. Then he went till he was near the women and he advised and cautioned them. He said to them, "Give sadaqah, for most of you are fuel of Hell". A woman with withered cheeks stood up from the midst of women and said, "Why so, O Messenger of Allah?" He said, "It is because you are given to complain much and show ingratitude to your husband". So, they began to give sadaqah promptly from their jewellery putting that in the garment of Bilal their ear-rings and rings. (Muslim V. 1 P. 290)

Commentary : Sadaqah and charity will atone for their ingratitude and be a means of deliverance from Hell. There is a peculiarity of every deed. For instance, frequent recital of لا حول ولا قوة is effective in removing sorrow and grief, istighfar brings blessings in one's provision, kind treatment (of others) results in long life, recital of surah al-Mulk at bedtime delivers the reciter from punishment in the grave, the salāh of duha (or chasht) ensures large provision, and frequent invocation of blessing on the Prophet ﷺ will assure one of nearness to the Prophet ﷺ on the Day of Resurrection. Similarly, sadaqah cools down Allah's wrath, protects one from Hell and trials and anxieties. This is why the Prophet ﷺ said to Sayyidah Aysha رضى الله عنها that she should save herself from Hell-fire by giving charity of even the seed of a date. Though salāh is a very important form of worship, he did not say, "offer two raka'at salāh and save yourself from Hell". According to a Haidith, "Sadaqah removes seventy trials and anxieties, the least of which is leprosy". (Jama Saghir P. 317)

"It erases sin as water cools fire". (Targhib V. 2 P. 11)

"It cools Allah's wrath". (Targhib P. 12)

"It is a screen from Hell". (Targhib P. 17)

This is why the Prophet ﷺ exhorted people to give sadaqah. The women of his times responded and gave their jewellery. But, our women lag behind in this regard. No limit is fixed for sadaqah. They must go on giving it as little as they can.

HARASSING THE NEIGHBOUR

Abū Hurayrah رضى الله عنه narrated that a man asked the Prophet ﷺ about a woman who was regular in offering salāh and charity and in keeping fast often but she hurt her neighbour with her tongue. He said, "She will go to Hell".

(Mishkat P.424, Targhib P.356)

Commentary : The Qur'an and the Ahadith give much emphasis to rights of neighbours. According to a Hadith, on the Day of Resurrection, the case of two neighbours will come up first of all.

(Targhib P. 354)

The Prophet ﷺ said, "If anyone quarrels with a neighbour then he quarrels with me". (Targhib P. 354)

If a neighbour cannot be safe from a man's mischief then this man will not enter Paradise". (*Targhib* P. 452)

"Misconduct with a neighbour is a sign of the last Hour".

(*Ibn Abi ad-Dunya* P. 232)

Imām Ghazali رحمه الله said that the right of neighbour is not merely that he should not be hurt but that his harassment must be tolerated. The Prophet asked, "Do you know what a neighbour's rights are? If he asks you for help then help him. If he seeks a loan give it to him. If he is needy then help him. If he is ill, visit him. If he dies then accompany his funeral. If he is happy, congratulate him but if he is afflicted then console with him. Do not raise your house higher than his house without his permission obstructing flow of wind to him. If you buy some fruit present him some of it otherwise carry it concealed that he might not see it, and do not let your children take it out lest his children are grieved on seeing it. Do not cause him harm with smoke of your stove. (*Fadā'il Sadaqat* P. 106)

ONE OF NINETY-NINE WOMEN WILL GO TO PARADISE

”عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ مِنْ تِسْعٍ وَتِسْعِينَ امْرَأَةً

وَاحِدَةً فِي الْجَنَّةِ وَبَقِيَّتُهُنَّ فِي النَّارِ“ - (ابو الشيخ، كنز العمال ص ١٦٥)

Ibn Abbās رضي الله عنه narrated: Out of ninety-nine women, only one will enter Paradise, the rest will go to Hell.

(*Kanz ul-Ummal* P. 165)

Commentary : The reason is that often women do not realise that they commit sin so do not repent for it. They commit more sin than they do good deeds. We mention some of their sins that the fortunate ones may save themselves.

- (1) Visiting graves and indulging in wrong practices.
- (2) Making supplications at graves and shrines. These things are also polytheism.
- (3) Attending anniversaries at graves.
- (4) Visiting diviners and those who prepare talismans, charms, etc., and sooth sayers.

(5) Imagining that jinns and evil spirits have a hand in every anxiety and set back, and getting charms to ward off their effect.

(6) Suspecting that magic or spell has ruined them. If there really is such a thing then one must meet a pious, righteous person adept in this art. There is supplication in the Qur'an and Hadith. Or, they may get a talisman from a righteous person in a legal way.

(7) Women often bear malice towards close relatives and sever ties of relationship. But, it is not allowed to sever ties of relationship with anyone for more than three days. Abū Ayyūb Ansāri رضي الله عنه narrated that the Prophet ﷺ said, "It is not lawful for anyone to sever ties of relationship with his brother for more than three days. When they meet, he turns away from him and he from him. The better one is he who is the first to greet.

(*Bukhari* V. 2 P. 897)

(8) They curse and abuse much on little pretext. They do not spare even their own children. This is disallowed.

(9) Most women neglect salāh on flimsy grounds. They who offer salāh do not observe its times.

(10) Generally, they miss the fajr salāh and those who offer it, delay it beyond its time. They sleep at a very late hour in the night and wake well after sunrise. According to a Hadith, the devil urinates in the ear of those who wake up at this hour. Some other women do not care to confirm whether there is time for the salāh or not, but they offer it whenever they wake up.

(11) Generally, women own jewellery of the value of nisāb but they do not pay zakāh on it. They must pay it even if they have to sell some jewellery.

(12) Though they are liable to, women do not make the sacrifice. If they do not have the cash then they must ask their husband and if they do not help then they must sell their jewellery till their assets fall below the nisāb.

Ruling : if they cannot pay zakah and sadaqatul-Fitr or make the sacrifice and have to retain their jewellery for their need then they may convert all silver into gold on which zakah is payable only when it is a minimum of fifty two and a half tolas. This is how these obligations will not apply to them and no sin will be

committed. They may consult some scholar for more rulings specific to their problems.

(13) Women do not generally know the rulings on menstruation and prolonged bleeding. Women are excused salāh during menstruation but they also stop praying during prolonged bleeding though they are not excused salāh in prolonged bleeding. These rulings may be seen in Bahishti Zewar ❶, or a scholar may be consulted. There is nothing to be shy about it.

(14) Women often delay the purification bath after sexual defilement with the result that they miss salāh. It is a grave sin to delay any salāh. It is wājib to make arrangements for bath beforehand.

(15) Women backbite, tale-bear, complain and accuse falsely. These are sins.

(16) They are given to fight and quarrel. They make mountains out of mole-hills.

(17) They quarrel with their husbands and puff up their faces against him though they are bound to respect him. They are subservient to him. Even if he is unreasonable they must not argue with him. A woman may, however, tell her husband politely that he is being unreasonable, but that she submits.

(18) Women often do not offer salāh in their early age. They only do so at their old age. Salāh is to be offered even before puberty.

(19) Even those women who offer salāh regularly, neglect it during journey. It is wrong to delay any salāh beyond its time. If there is no valid reason then it is a grave sin to delay a salāh.

(20) Women are very miserly. They have the things but they will not give them in charity.

(21) They do not seek forgiveness for a wrong they may have committed or hurt someone.

(22) They do not show regret when they are disobedient or commit a sin. They must make a repentance immediately. In this way they will not be punished on the Day of Resurrection.

❶ English translation published by Dar ul-Ishaat, Karachi.

VIOLATION RIGHTS OF MOTHER FOR WIFE

”عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا فَعَلْتَ أُمِّي خَمْسَ عَشْرَةَ خَصْلَةً حَلَّ بِهَا الْبَلَاءُ قِيلَ وَمَا هِيَ يَا رَسُولَ اللَّهِ قَالَ إِذَا كَانَ الْمَغْنَمُ دُولًا وَالْأَمَانَةُ مَغْنَمًا وَالزَّكَاةُ مَغْرَمًا وَأَطَاعَ الرَّجُلُ زَوْجَتَهُ وَعَقَى أُمَّهُ وَبَرَّ صَدِيقَهُ وَجَفَأَ أَبَاهُ وَارْتَفَعَتِ الْأَصْوَاتُ فِي الْمَسَاجِدِ وَكَانَ زَعِيمُ الْقَوْمِ أَرْدَلَهُمْ وَأَكْرَمَ الرَّجُلُ مَخَافَةَ شَرِّهِ وَشَرِبَتِ الْخُمُورُ وَلَبَسَ الْحَرِيرُ وَاتَّخَذَتِ الْقِيَانُ وَالْمَغْزِفُ وَالْعَنَ أَخْرُ هَذِهِ الْأُمَّةَ أَوَّلَهَا فَلْيَرْتَقِبُوا عِنْدَ ذَلِكَ رِيحًا حَمْرَاءَ خَسَفًا أَوْ مَسْخًا“ . (ترمذی جلد ۲ ص ۴۴)

Ali ibn Abu Talib رضى الله عنه narrated : Allah's Messenger ﷺ said, "When my ummah will do fifteen things then they will begin to face trials". Someone asked, "What is that, O Messenger of Allah". He said. "When booty is considered personal property, what is given in trust is treated as booty, zakah is considered as a tax, a man obeys his wife but is disobedient to his mother, a man is kind to his friend but expels his father, voices are raised in the mosque, the most wicked of a people becomes their leader, a man is honoured for fear of his mischief, wine is drunk, silk is worn, singing girls and stringed instruments are taken up widely, the last of this ummah curse the first ones. When that happens, look for a violent wind, swallowing up and metamorphosis. (Tirmidhi V. 2 P 44)

Commentary : In these times, men obey their wives against their parents-nay even against Allah and His Messenger ﷺ. This is wrong. They must give the rights of their wives, but not be subservient to them. Parents must be respected.

SERMONS MUST BE HEARD BY WOMEN

”عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النِّسَاءَ قُلْنَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اجْعَلْ لَنَا يَوْمًا فَوْعَظْهُنَّ فَقَالَ أَيُّمَا امْرَأَةٍ مَاتَ لَهَا ثَلَاثَةٌ مِنْ

الْوَلَدِ كُنَّ لَهَا حِجَابًا مِنَ النَّارِ فَقَالَتْ امْرَأَةٌ وَاثْنَانِ قَالَ وَاثْنَانِ -

(بخارى جلد ١ ص ١٦٧، مسلم جلد ٢ ص ٣٣٠)

Abu Sa'eed Khudri رضى الله عنه reported that women requested the Prophet ﷺ to set apart for them a day and deliver sermon to them. He said (in a sermon). "If any woman's three children have died then they are an obstruction to Hell for her". A woman asked, "And if two". He said, "And two".

(Bukhari V. 1 P. 167, Muslim V. 2 P. 330)

Commentary : Women have little knowledge of religion because they do not get the same opportunity as men to go out for Friday, Eed, congregational salāh and meetings. They do not buy books and read them. So, scholars should arrange sermons for them too.

SWEARING ALLEGIANCE IS SUNNAH FOR WOMEN

”عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُبَايِعُ النِّسَاءَ بِالْكَلَامِ بِهَذِهِ الْآيَةِ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا وَمَا مَسَّتْ يَدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَ امْرَأَةٍ إِلَّا امْرَأَةٌ يَمْلِكُهَا -

(بخارى جلد ٢ ص ١٠٧١)

Sayyidah Ayshah رضى الله عنها narrated that the Prophet received the bai'ah (allegiance) from women with the words of this verse; they will not associate anyone with Allah. The Prophet's ﷺ did not touch the hand of any women, except his wife's and slave's". (Bukhari V. 2 P. 1071)

Commentary : Women may also swear allegiance to religious elders (shayih) with the permission of their husbands. This applies to both old and young women.

HAJJ IS JIHAD FOR WOMEN

”عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ اسْتَأْذَنْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْجِهَادِ فَقَالَ جِهَادُ كُنَّ الْحَجُّ -

Sayyidah Ayshah - mother of the Belivers رضى الله عنها narrated : I sought the Prophet's ﷺ permission for jihad. He said, "Jihad of you (women) is hajj".

”عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلَهُ نِسَاءٌ عَنِ الْجِهَادِ فَقَالَ نِعَمَ الْجِهَادُ الْحَجُّ -

(بخارى جلد ١ ص ٤٠٣، مشكوة)

She also narrated : His wives asked the Prophet ﷺ about jihad. He said, "The best of jihad (for you, women) is hajj".

(Bukhari V. 1 P. 304, Mishkat)

Commentary : The viel cannot be observed in jihad and it requires strength and bravery. So, Shari'eh does not prescribe jihad for women but it does not deprive them of its reward which they may get through hajj. (Fath al-Bari)

Besides, women are allowed to travel only to perform hajj. The next Hadith throws light on it.

AFTER HAJJ, WOMEN MUST STAY HOME

”عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ هَذِهِ الْحَجَّةُ ثُمَّ الْجُلُوسُ عَلَى ظُهُورِ الْحَصْرِ فِي الْبُيُوتِ -

(مجمع ص ٢١٧، طبرانى، ابو يعلى، حسن الاسوه ص ٥١٨)

Umm Salamah رضى الله عنها narrated : Allah's Messenger ﷺ said to us (his wives) during the Farewell Pilgrimage, "This is the hajj. then residence at home on the mats".

(Majma' P. 217, Tabrani, Abu Ya'li, Hasan al-Aswah P. 518)

Commentary : It is a merit for women that they should stay home, thus observing the viel and being able to worship Allah, serve their huasband, attend to houshold affairs and training of their children. It is against the purpose of her creation that she go out of the house. She is allowed to travel only for hajj, after which she must bind herself to her home. She may step outside her

home only if there is a compelling reason recognised by Shari'ah. But, today women copy the west and are outside the home. They have shed the veil and act like men.

I'TIKAF IS SUNNAH FOR WOMEN

”عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ أَنْ يَعْتَكِفَ الْعَشْرَ الْوَاحِدَ مِنْ رَمَضَانَ فَاسْتَأْذَنَتْهُ عَائِشَةُ فَأَذِنَ لَهَا“ - (بخاری ص ۲۷۴)

Sayyidah Ayshah رَضِيَ اللَّهُ عَنْهَا narrated that Allah's Messenger ﷺ mentioned the i'tikāf of the last ten days of Ramadān. She sought his permission. (Bukhari P 274)

”عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ إِعْتَكَفْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ امْرَأَةً مِنْ أَزْوَاجِهِ مُسْتَحَاضَةً“ - (بخاری جلد ۱ ص ۱۷۳)

Sayyidah Ayshah رَضِيَ اللَّهُ عَنْهَا narrated: One of his wives observed the was I'tikāf with Allah's Messenger ﷺ while she was experiencing prolonged bleeding. (Bukhari V. 1 P. 273)

Commentary : I'tikāf is masnun for both men and women. The Prophet ﷺ observed it during every Ramadān. His wives have also observed it with him. Women observe I'tikāf at home at their place of salāh or recital of the Qur'ān or a corner of the house. They may only leave it to answer nature's call and no other purpose. They can give instructions about domestic work from their perch.

MISWAK IS MASNUN FOR WOMEN TOO

”عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَاكُ فَيُعْطِينِي السِّوَاكَ لِأَغْسِلُهُ فَأَبْدُءُ بِهِ فَاسْتَاكُ ثُمَّ أَغْسِلُهُ وَأَدْفَعُهُ إِلَيْهِ“ - (مشکوٰۃ ص ۴۵ ، ابوداؤد)

Sayyidah Ayshah رَضِيَ اللَّهُ عَنْهَا narrated that the Prophet ﷺ would use the miwāk and give it to her to wash it. She would first use it and then wash it and return it to him.

Commentary : The merit of the miswak is available to both men and women. The reward for a salāh increases to seventy times with the use of the miwāk. Women must revive this sunnah. The miswak of the pelu is best for women.

SOME DEEDS THAT LEAD TO PARADISE

Women must find time from their heavy occupation at home to perform certain optional deeds, like recital of the Qur'an, supererogatory salāh, remembrance of Allah, etc. We mention some merits of the optional salāh and zikr, etc. If they are observed then ranks will increase. May Allah guide us.

THE SALAH OF ISHRAQ

Anas رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ said, "If anyone offers the salāh of fajr with the congregation and keep sitting remembering Allah till the sun is high and he offers two raka'at salāh then he fetches reward for a hajj and a umrah". He then added, "A full hajj and umrah". (Tirmidhi, Targhib P. 164)

Sahl ibn Mu'adh رَضِيَ اللَّهُ عَنْهُ reported on the authority of his father that the Prophet ﷺ said. "If anyone offers the two raka'at salāh of fajr and remains seated there till he offers two raka'at of ishrāq without speaking with his tongue in between then his sins are forgiven even if they are like the foam of the ocean".

(Musnad Ahmad, Targhib P. 165)

Commentary : A man may offer the salāh of fajr and preferably not move from there - but there is no harm if he moves and does some work - till the sun rises and is a little high then he gets reward for a hajj and umrah that is approved". This is the poor man's hajj.

AWWABIN

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ said, "If a anyone offers six raka'at after the maghrib salāh without talking in between of worldly affairs then he gets a reward for worship over twelve years". (Tirmidhi P. 58, Targhib P. 404)

Ammār ibn Yāsir رضى الله عنه narrated that the Prophet ﷺ said, "If anyone offers six raka'āt after maghrib then his sins are forgiven even if they are like the foams of the oceans".

(Targhib V. 1 P. 404, Majma' az-Zawa'id V. 2 P. 223)

Sayyidah Ayshah رضى الله عنها narrated that the Prophet ﷺ said, "If anyone offers twenty raka'āt after maghrib then Allah will build for him a house in Paradise". (Ibn Mājah, Targhib P. 44)

Commentary : The six raka'āt after maghrib are called awwābin. They are apart from the two sunnah of maghrib but even if these two are included, the reward will accrue. The righteous male and female worshippers of Allah are particular to observe these salāh.

SALAT UL-TASBIH

This is the salāh that the Prophet ﷺ taught to his uncle. Abbas رضى الله عنه asking him if he should give him a gift that would make him possessor of ten things. He said, "When you do it, Allah will forgive all his sins past and present, new and old, unintentional and intentional, minor and major, done in secret and openly". According to another Hadith, he said, "If you are more sinful than all the people of the world are, your sins will be forgiven". Salāt ut-Tasbih has been offered by our predecessors always. For instance, Abdullah ibn Abbas رضى الله عنه offered it every Friday. The Ahadith give two methods of this salāh.

The First Method : While standing and having recited al-Fatihah and as surah, recite fifteen times the four expressions سُبْحَانَ اللَّهِ - وَالْحَمْدُ لِلَّهِ - وَلَا إِلَهَ إِلَّا اللَّهُ - وَاللهُ أَكْبَرُ. Then go into ruku' and after سُبْحَانَ رَبِّي (thrice) recite the four expressions ten times. Then yet up saying سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ (and say رَبَّنَا لَكَ الْحَمْدُ) and ten times (these expressions). Go into sajdah and after سُبْحَانَ رَبِّيَ الْأَعْلَى (thrice) repeat the expressions ten times in each sajdah as also between them while sitting when getting up from the second saying اللَّهُ أَكْبَرُ sit down instead of standing up and repeat the expressing ten times and without saying اللَّهُ أَكْبَرُ get up. So on till the fourth rak'ah in which the last ten repetitions will be after the second sajdah but before the tashahhud.

The Second Method : On beginning the salāh, after thana, recite the expressions fifteen times followed by al-Fatihah and surah,

and the expressions ten times. Go to ruku' and hence forth recite ten times in each posture as in the first method but not after the second sajdah when, in first and third raka'at, stand up straight-way on saying اللَّهُ أَكْبَرُ as in normal salah (instead of sitting down). The tashahhud is recited promptly on getting up from the second sajdah in the second and fourth raka'at.

(Fada'il Zikr P. 75)

This salāh may be offered every Friday, or once every month, or on the 15th Sha'ban, or on the Laylatul Qadr, or during the last ten days of Ramadān.

THE TAHAJJUD SALAH

This salāh is full of blessings. The Prophets ﷺ and all men of Allah have observed it and it is a means of nearness to Allah, Divine awareness and entry into Paradise. Hence, accustom yourself to offer it. Supplication is answered after this salah. Allah comes down to the heaven above earth (meaning turns to it). At least, remember Allah while lying on your bed and seek forgiveness for your sins, Do not miss it in Ramadan at the time you wake you wake up to cook the sahri (predawn meal).

Abū Hurayrah رضى الله عنه narrated that the Prophet ﷺ said, "The most excellent salah after the fard is tahajjud". Maalik Ash'ary رضى الله عنه narrated that the Prophet said, "There is an upper chamber in Paradise allowing an outsider to see inside and an insider to see outside. Allah has built it for those who feed others, spread the salaam and offer salah when other people are fast a sleep". (Targhib P. 424)

Sayyidah Asmā رضى الله عنها narrated that the Prophet ﷺ said, "On the Day of Resurrection, all people will be gathered at one place. A crier will proclaim, "Where are they whose sides deserted their beds"? Thus, they (who offered tahajjud) will stand up and will be few in number. They will be admitted to Paradise without reckoning while the rest will be subject to reckoning.

(Targhib P. 226)

Ibn Abbas رضى الله عنه narrated that the Prophet ﷺ said, "The most honourable of my ummah are they who offer salāh at night".

(Targhib P. 11)

Salmān Farsi رضى الله عنه narrated that the Prophet ﷺ said, "The salāh of tahajjud is binding on you. It was the paractice of those who preceded you. It is a means to nearness to your Lord, an atone- ment of sins, a barrier agaist sins and a protection against physical ailments". (Targhib V. 1 P. 428)

Sahl ibn Sa'ad رضى الله عنه narrated : Know that a Believer's nobility lies in the salāh of the night and his honour in being independent of other people. (Targhib V. 1 P. 431)

Commentary : There is no distinct methd this salāh nor a specific surah for it. It is offered like any two raka'āt optional salāh, sitting down or standing and a minimum of two raka'at. The last moments to offer it the approach of dawn which must be verfied in the various "time table' available (under subh sadiq).

SALATUL HA'JAH

When you have a need or anxiety, do not sit worried but offer this salāh and make supplication.

Ibn Abū Awfi رضى الله عنه narrated that the Prophet ﷺ said, "When one of you has a need, let him make ablution well and offer two raka'at salāh. After the salāh, let him invoke blessings on the Prophet ﷺ and make this supplication (and present his need).

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ - سُبْحَنَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ -
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعِزَّائِمَ مَغْفِرَتِكَ
وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ لَا تَدْعُ لِي ذَنْبًا إِلَّا غَفَرْتَهُ -
وَلَا هَمًّا إِلَّا فَرَجْتَهُ وَلَا حَاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا يَا أَرْحَمَ

الرَّاحِمِينَ - (ترغيب جلد ۱ ص ۲۷۳)

Abdullah ibn Mas'ūd رضى الله عنه narrated : Offer Salāt ul-Hajah twelve raka'āt, in two's. In the last, after having recited the tashahhud and invocation of blessings and the supplication, go into sajdah and recite seven times al-Fatihah and seven times the ayat ul-Kursi (2 : 255) and ten times these words : لَا إِلَهَ إِلَّا اللَّهُ

لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ then this supplication :
اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَعَاقِدِ الْعِزِّ مِنْ عَرْشِكَ وَمُنْتَهَى الرَّحْمَةِ مِنْ كِتَابِكَ وَأَسْأَلُكَ بِأَعْيُنِ الْأَعْلَى وَكَلِمَاتِكَ النَّامَةِ
moving your lips (otherwise the salāh will be viod). Then raise your head and terminate the salāh. But, do not teach this salāh to the stupid because whatever supplication is made by virtue of this salāh is accepted. (Targhib V. 1 P. 478)

See also Ad-Du'a al-Masnūn for other versions of this.

MERITS OF RECITAIL OF THE QUR'AN

Abu Umāmah رضى الله عنه narrated that the Prophet ﷺ said, "Recite the Qur'an. It will intercede for its reciter on the Day of Resurrection". (Mishkat P. 184, Muslim)

Ibn Mas'ud رضى الله عنه narated that the Prophet ﷺ said, "If anyone recites one letter of the Qur'an, he gets one piety and each piety is rewarded ten times". (Mishkat P. 186, Tirmidhi)

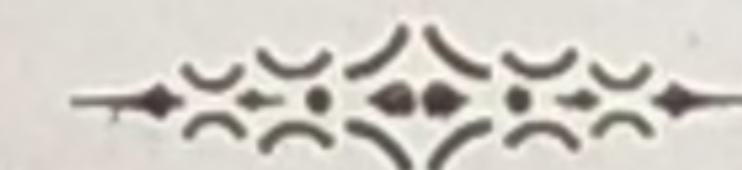
Abū Dharr رضى الله عنه narrated that the Prophet ﷺ said, "Be regular with recital of the Qur'an. It is a light in the world and a treasure in the hereafter". (Ibn Hibban, Fadā'il Qur'an P. 29)

Abū Hurayrah رضى الله عنه narrated that the Prophet ﷺ said, "Do not turn your homes into graves. The devil flees from the house where surah al-Baqarah is recited". (Mashkat)

Ata ibn Abū Rabah رضى الله عنه narrated that the Prophet ﷺ said, "If anyone recites surah Yāsin in the early part of the day then all his needs that day will be fulfilled". (Darami, Mishkat)

Abu Hurayah رضى الله عنه narrated : The Prophet ﷺ said, "There is a surah in the Qur'an comprising of thirty verses. If will intercede (for its reciter) till he is forgiven. That surah is al-Mulk (تبارك الذى)". (Tirmidhi, Abū Dāwūd, Mishkat)

Commentary : Recital of the Qur'an is more excellent than all forms of zikr (remembrance). It brings the reciter near to Allah, solves his difficulties and his life is full of blessings. If it is recited at home, it offers protection from the devils, jinns, magic, ilhmesses, etc. Alas, today we have no faith in these deeds but rely on talisman and charms and means of luxury.



SUPPLICATION

A SPECIFIC SUPPLICATION FOR WOMEN

SUPPLICATION OF AYSHAH رضى الله عنها

The Prophet ﷺ taught Sayyidah Ayshah رضى الله عنها a Supplication found in this Hadith :

Sayyadiyah Ayshah رضى الله عنها narrated : I was offering salāh when the Prophet ﷺ came towards us. I was delayed. He said, "O Ayshah, make the best and most comprehensive supplication". When I finished the salāh, I asked him what that supplication was and he taught it to me. (Translation) :

”عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ دَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أُصَلِّي وَلَهُ حَاجَةٌ - فَأَبْطَأْتُ عَلَيْهِ قَالَ يَا عَائِشَةُ -

”عَلَيْكَ بِحَمِيلِ الدُّعَاءِ وَجَوَامِعِهِ فَلَمَّا انْصَرَفْتُ قُلْتُ يَا رَسُولَ اللَّهِ وَمَا حَمِيلُ الدُّعَاءِ وَجَوَامِعُهُ قَالَ قُولِي -

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَالَمْ أَعْلَمْ وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَالَمْ أَعْلَمْ -

”وَأَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ - وَأَسْأَلُكَ مِمَّا سَأَلَكَ بِهِ مُحَمَّدٌ وَأَعُوذُ بِكَ مِمَّا تَعَوَّذَ مِنْهُ مُحَمَّدٌ وَمَا قَضَيْتَ لِي مِنْ قَضَاءٍ فَاجْعَلْ

عَاقِبَتَهُ رُشْدًا - (حاكم جلد ۱ ص ۵۲۱، ادب مفرد ص ۱۲۴)

"O Allah, I ask you for every good of this world and the Hereafter about which I know or know not. And I seek refuge in you from every evil of this world and the Hereafter about which I know or know not. And I ask you for Paradise and the word and deed that draws me near to it. And I seek refuge in you from Hell and the word and deed that draws me near to it. And I ask you for that which Muhammad asked you and I seek refuge in you from that which Muhammad sought refuge. And that which you decide for me, let there be an aspect of good in it.

(Hakim V. 1 P. 521, Al Adab wa al-Mufrad P. 124)

ANOTHER SUPPLICATION FOR WOMEN

Sayyidah Fatimah رضى الله عنها needed a maid-servant. She found the task very tiring. When she requested to be provided a maid-servant, the Prophet ﷺ taught her this supplication which has the characteristic of removing fatigue and making things easy. So every woman must make this supplication every morning and evening.

"عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ جَاءَتْ فَاطِمَةُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْأَلُهُ خَادِمًا فَقَالَ لَهَا قُولِي - اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيْمِ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ مُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ فَالِقَ الْحَبِّ وَالنَّوَى - اَعُوْذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ اَنْتَ آخِذٌ بِنَاصِيَتِهِ اَنْتَ الْاَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَاَنْتَ الْاٰخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَاَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَاَنْتَ الْبَاطِنُ فَلَيْسَ دُوْنَكَ شَيْءٌ اِقْضِ عَنِّي الدَّيْنَ وَاَغْنِنِي مِنَ الْفَقْرِ -"

(ترمذی جلد ۲ ص ۱۸۶)

(Translation):

"O Allah, Lord of the seven heavens and Lord of the mighty throne, our Lord and Lord of everying Revealer of the Torah,

the Injil and Qur'an. Who splits the grain of the corn and the date stone. I seek refuge in you from the evil of everything whose forelock is in your hand. You are the First, there is none before you and you are the Apparent and nothing is above you and you are the Hidden and nothing is besides you, pay for me my debt and make me independant of poverty.

(Tirmidhi V. 2 P. 176)

(See ad-Du'a al-Masnūn for more supplication).

"O Allah, I ask you for every good of this world and the Hereafter about which I know or know not. And I seek refuge in you from every evil of this world and the Hereafter about which I know or know not. And I ask you for Paradise and the word and deed that draws me near to it. And I seek refuge in you from Hell and the word and deed that draws me near to it. And I ask you for that which Muhammad asked you and I seek refuge in you from that which Muhammad sought refuge. And that which you decide for me, let there be an aspect of good in it.

(Hakim V. 1 P. 521, Al Adab wa al-Mufrad P. 124)

ANOTHER SUPPLICATION FOR WOMEN

Sayyidah Fatimah رضى الله عنها needed a maid-servant. She found the task very tiring. When she requested to be provided a maid-servant, the Prophet ﷺ taught her this supplication which has the characteristic of removing fatigue and making things easy. So every woman must make this supplication every morning and evening.

"عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ جَاءَتْ فَاطِمَةُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْأَلُهُ خَادِمًا فَقَالَ لَهَا قُولِي - اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيْمِ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ مُّنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ فَالِقَ الْحَبِّ وَالنَّوَى - اَعُوْذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ اَنْتَ آخِذٌ بِنَاصِيَتِهِ اَنْتَ الْاَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَاَنْتَ الْاٰخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَاَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَاَنْتَ الْبَاطِنُ فَلَيْسَ دُوْنَكَ شَيْءٌ اِقْضِ عَنِّي الدَّيْنَ وَاغْنِنِي مِنَ الْفَقْرِ -"

(ترمذی جلد ۲ ص ۱۸۶)

(Translation):

"O Allah, Lord of the seven heavens and Lord of the mighty throne, our Lord and Lord of everything Revealer of the Torah,

the Injil and Qur'an. Who splits the grain of the corn and the date stone. I seek refuge in you from the evil of everything whose forelock is in your hand. You are the First, there is none before you and you are the Apparent and nothing is above you and you are the Hidden and nothing is besides you, pay for me my debt and make me independant of poverty.

(Tirmidhi V. 2 P. 176)

[See ad-Du'a al-Masnūn for more supplication).

THE KALIMAH TAYYIBAH

THE BEST ZIKR

Jabir رضى الله عنه narrated that the Prophet ﷺ said, "The best zikr is لَا إِلَهَ إِلَّا اللَّهُ". (Targhib P. 415)

FAITH REVIVED

Abu Hurayrah رضى الله عنه narrated that the Prophet ﷺ said, "Refresh your faith". The companions asked him how they should do it. He said, "Recite لَا إِلَهَ إِلَّا اللَّهُ very often".

(Targhib P. 415)

Commentary : Sin cause faith to be observed. The recital of the Kalimah refreshes it and cleans it. The friends of Allah recite it alqways.

RECITE IT OFTEN BEFORE DEATH

Abu Hurayrah رضى الله عنه narrated that the Prophet ﷺ said, "Recite لَا إِلَهَ إِلَّا اللَّهُ very frequently before an obstruction comes up between you and it", meaning death. (Targhib P. 416)

NO TERROR

Ibn Umar رضى الله عنه narrated that the Prophet ﷺ said, "Those who recite لَا إِلَهَ إِلَّا اللَّهُ will face terror neither at the time of death nor in the grave. They will be at peace because of this recital".

(Targhib P. 417)

SINS ARE ERASED

Anas رضى الله عنه narrated that the Prophet ﷺ said, "If anyone recites لَا إِلَهَ إِلَّا اللَّهُ anytime in the morning or evening then sin is erased from his record of deeds". (Targhib P. 316)

THE THRONE VIBRATES AND MAN IS FORGIVEN

Abū Hurayrah رضى الله عنه narrated that the Prophet ﷺ said, "There is a pillar of light opposite the throne. When anyone says

لَا إِلَهَ إِلَّا اللَّهُ the pillar shakes and Allah commands it to be quiet and still. It says, "How shall I be still, you have not forgiven the reciter? 'So, Allah says, 'I have forgiven him'. And it becomes still". (Bazzar, Targhib P. 416)

Accustom yourself to recite it a hundred times morning and evening . سبحان الله وبحمده .

A HUNDRED & TEWENTY FOUR THOUSAND PIETIES

Ibn Umar رضي الله عنه narrated that the Prophet ﷺ said, "If anyone recites سبحان الله وبحمده (a hundred times) then a hundred and twenty four thousand pieties are recorded for him".

(Tabarani, Targhib P. 421)

SINS FORGIVEN EVEN IF LIKE FOAM OF OCEAN

Abū Hurayrah رضي الله عنه narrated that the Prophet ﷺ said, "If anyone recites سبحان الله وبحمده a hundred times then his sins will be forgiven even if they are like the foam of oceans".

(Targhib V. 3 P. 422)

EXCELLENCE OF THE THIRD KALIMAH

Samrah ibn Jundub رضي الله عنه narrated that the Prophet ﷺ said, "These four expressions are very dear to Allah: سبحان الله ، الحمد لله ، لا اله الا الله ، والله اكبر .

PLANTS OF PARADISE

Ibn Abbas رضي الله عنه narrated that the Prophet ﷺ said, "The plants of Paradise are سبحان الله ، الحمد لله ، لا اله الا الله ، الله اكبر . (Targhib V. 3 P. 424)

Paradise is a large plain. Its gardens are made of these expressions. When one expression is recited, a tree is planted.

SINS FALL OFF

Anas رضي الله عنه narrated that the Prophet ﷺ said, "Sins fall off because of سبحان الله ، الحمد لله ، لا اله الا الله just as leaves drop from trees". (Tirmidhi, Targhib P. 423)

EXCELLENCE OF THE FOURTH KALIMAH

Abū Hurayrah رضي الله عنه narrated that the Prophet ﷺ said, "if anyone recites لا اله الا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيء قدير a hundred times every day then a reward is credited to him equivalent of setting free ten slaves and a hundred pieties are recorded and a hundred sin will be forgiven and he will be protected from the devil all day. There will be no one who does better than that on that day unless he does the same thing". (Targhib V. 3 P. 449, Bukhari P. 947)

CHIEF OF ISTIGHFAR

Shaddad ibn Aws رضي الله عنه narrated that the Prophet ﷺ said, "This is Sayyid ul-istighfar (chief of istighfar). if anyone recites it in the evening with full faith and dies that night then he will enter Paradise. If he recites it in the morning with full faith and dies that day then he will enter Paradise". (Bukhari)

”اَللّٰهُمَّ اَنْتَ رَبِّيْ لَا اِلٰهَ اِلَّا اَنْتَ خَلَقْتَنِيْ وَاَنَا عَبْدُكَ وَاَنَا عَلٰى عَهْدِكَ
وَوَعْدِكَ مَا اسْتَطَعْتُ اَعُوْذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ اَبُوْءُ لَكَ بِنِعْمَتِكَ
عَلَيَّ وَاَبُوْءُ لَكَ بِذَنْبِيْ فَاغْفِرْ لِيْ فَاِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ“ -

(ابن ماجه ص ٢٧٦ ، ابو داؤد ص ٦٩١ ، بخارى جلد ٢ - ص ٩٣٣)

O Allah, you are my Lord. There is no God but you. You have created me and I am your slave and I stick to your covenant and your promise to the best of my ability. I seek refuge in you from the evil of what I have done and I confirm to you your blessings on me and I confess to you my sins. So, forgive me, for there is no one who will forgive sins, but you.

(Ibn Majah, Abu Dawud, Bukhari)

ISTIGHFAR AND ITS BENEFITS

Anas رضي الله عنه narrated that the prophet ﷺ said, "The man or woman who makes istighfar seventy times a day finds that Allah forgives him his hundred sins". (Targhib V. 3 P. 471)

THE PROPHET MADE ISTIGHFAR A HUNDRED TIMES

Aghar al-Muzani رضى الله عنه narrated that the Prophet ﷺ said, "O people! seek forgiveness! I do it a hundred times a day".

(Mishkat)

FREEDOM FROM GRIEF AND PROVISION FROM THE UNSEEN

Abdullah ibn Abbas رضى الله عنه narrated that the Prophet ﷺ said, "If anyone binds himself to seek forgiveness then Allah will relieve him of every sorrow and grief. Every worry will be removed and he will get provision from where he had no idea, he would get". (Targhib V. 2 P. 468)

WHO WISH TO BE PLEASED WITH THEIR RECORD OF DEEDS

Zubayr رضى الله عنه narrated that the Prophet ﷺ said, "If anyone likes that his record of deeds should please him then he must make istighfar very often". (Targhib V. 2 P. 469)

Commentary : There are many benefits of istighfar. Every person commits sins and because of it he is involved in anxieties and problems. So make a habit of making istighfar. Anxieties are removed and provision is increased and a person comes out of straitened circumstances.

THE FATIMI TASBIH

This is a well-known tasbih. The Prophet ﷺ taught it to his dear daughter. Sayyidah Fātimah رضى الله عنها when she found domestic work tiring and asked for a maid-servant. He said, "I teach you a better supplication than a servant. When you both go to bed recite thirty-three times each الحمد لله , سبحان الله , الله اكبر . This is better for both of you than a servant". (Bukhari)

According to one version الله اكبر is recited thirty-four times, to make up the hundred.

Commentary : This tasbih has much merit. Ibn Taymiyah رضى الله عنه asid, "If anyone takes it up daily then he will find difficult tasks very easy". Mullah Ali Qari رضى الله عنه stated that reciting them at bed time removes fatigue. This tasbih is very useful for women. (Fada'i Zikr P. 168)

ZIKR THAT IS REWARDING AND REMOVES ANXIETIES

1. Abu Ayyub Ansari رضى الله عنه narrated that the Prophet ﷺ said, "If anyone recites it ten times in the morning or evening then he will get ten pieties, ten sins will be forgiven, he will earn reward for setting free ten slaves and he will be safe from the devil and all problems".

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - (ترغيب ص ٤٥٥)

2. Abu Darda رضى الله عنه narrated that the Prophet ﷺ said, "If anyone recites it in the morning then he will be safe from anxieties till evening and if he recites it in the evening then till morning".

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ عَلَيْكَ تَوَكَّلْتُ وَأَنْتَ رَبُّ الْعَرْشِ
الْكَرِيمِ مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا
بِاللَّهِ الْعَلِيِّ الْعَظِيمِ - أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ
أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ
شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ -

(الدعاء للطبراني ص ٢٤٣)

REPETITIONS PECULIAR TO WOMEN

Sayyidah Umm Hani رضى الله عنها narrated: Once the Prophet ﷺ came and I asked, "O Messenger of Allah, I am old and weak.

Teach me something that I may do while I sit at one place. He said, "Recite *سبحان الله* a hundred times and you will get a reward as though you released a hundred Arab slaves. Recite *الحمد لله* a hundred times and you will earn a reward of donating a hundred well-equipped horses for jihad. Recite *الله اكبر* a hundred times and it is as though you sacrificed a hundred camels which deed gets approval. And recite *لا اله الا الله* and its reward will fill everything between all heavens and earth. There is no one's deed more than this which gains approved".

(Ibn Majah, Targhib P.426)

Sayyidah Umm Salamah *رضي الله عنه* narrated: I requested the Prophet ﷺ to teach me something to pray after the *salāh*. He said, "Recite ten times each *سبحان الله*, *الحمد لله*, *الله اكبر* and make any supplication you like after this". (Tirmidhi P. 152)

Sayyidah Juwayriyah *رضي الله عنه* narrated that the Prophet ﷺ went away from her after the *fajr salāh*. He came back at the time of *duha (chāst)* and found her on the prayer rug as then he had gone. He said, "After going from her, I recited these four expressions three times. If you weigh its reward it will equal your *Zkir*". The expressions are:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِدَادَ
كَلِمَاتِهِ - (مسلم، مشكوة ص ٢٠١، ترغيب)

ATONEMENT FOR EVERY MEETING

Often in a gathering, women converse on some unpleasant things and violations of Shari'ah. They talk nothing about religion. The Hadith warns us of such gatherings, and on the Day of Resurrection, its members will regret it. Therefore, before getting up from every gathering make its supplication to atone for it. That will save you from regret on the Day of Resurrection. But, if you have backbited anyone then you will also have to seek forgiveness of him.

Abu Hurayrah *رضي الله عنه* narrated that the Prophet ﷺ said, "If unpleasant words are uttered in a meeting then make this supplication before arising so that the sins will be forgiven.

(Tirmidhi)

”سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ
وَأَتُوبُ إِلَيْكَ“

O Allah you are without blemish. And praise belong to you. I bear witness that there is no God but you. I seek your forgiveness and I repent to you.

INVOCATION OF BLESSING ON THE PROPHET ﷺ

Anas *رضي الله عنه* narrated that the Prophet ﷺ said, "If anyone invokes blessing on me once then Allah will send down on him ten mercies, pardon him ten sins and raise his rank ten times".

(Jala al-Afhan P. 24 Zad al-Abrar)

Ibn Mas'ūd *رضي الله عنه* narrated that the Prophet ﷺ said, "The person nearest to me on the Day of Resurrection will be he who invokes blessing on me more than anyone else does".

(Targhib V. 2 P. 500)

Jābir *رضي الله عنه* narrated that the Prophet ﷺ said, "If anyone invokes blessing on me a hundred times every day then his hundred needs will be fulfilled, seventy concerning the next world and thirty concerning this world".

(Jala al-Afhan P. 24 , Zad al-Abrar P. 43)

Abū Hurayrah *رضي الله عنه* narrated that the Prophet ﷺ said, "If anyone makes this invocation for me on Friday after the *salāh* of *asr* before getting up from his place then his sins over eighty years will be forgiven and he will be credited with worship for eighty years.

”اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَسَلِّمْ تَسْلِيمًا“

Commentary: There is great merit in invoking blessings on the Prophet ﷺ. Make a habit of doing so a certain number of times every day, at least ten times morning and *zikr* too. Recite the Qur'an and do deeds that take the doer to Paradise. Let your tongue be moist with remembrance. Make *istighfar* too.

May Allah enable us to do deeds of the people of Paradise and cause us to earn the benefits of the invocation and supplication in both worlds.

”اللَّهُمَّ تَقَبَّلْ هَذِهِ الرَّسَالََةَ لِأُمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاجْعَلْهَا لَنَا ذُخْرًا وَسِيلَةَ نَجَاةٍ يَوْمَ الْقِيَامَةِ بِفَضْلِكَ وَبِكَرَمِكَ يَا أَرْحَمَ الرَّاحِمِينَ“

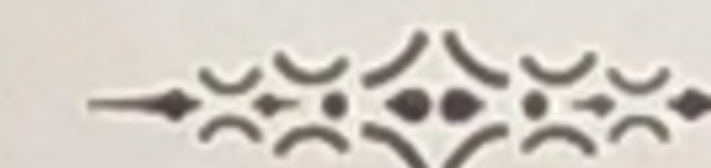


GLOSSARY

Fard	: Absolute objection.
Wajib	: Obligation, lesser than fard.
Ummah	: A people, community.
Umam	: Pl. of ummah.
Salāh	: Regular prayer, prescribed five times aday well as optional prayer.
Zakah	: Prescribed charity payable to the poor by the owners of the nisāb.
Amir	: Commander, Chief, Leader.
Sahābah	: Companions (of the Prophet ﷺ)
Sahābi	: A companion.
Tabi'	: Successor of the sahābah
Tabi'in	: Pl. of tabi'.
Hadith	: Saying, action or tacit approval of the Prophet ﷺ.
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ	: May Allah bless him and give peace (Prayer for the Prophet).
رَضِيَ اللَّهُ عَنْهَا	: May Allah be pleased with him, her, them.
عَنْهُمْ/عَنْهَا	
رَحِمَهُ اللَّهُ عَلَيْهِ	: May Allah has mercy on him.
Siwak	: Piece of branch of tree or root use as tooth brush or cleaner .
Miswak	: Same as siwak.
Istainja	: Abstersion.
Tahajjud	: Optional salāh in the late night.
Marfu'	: Hadith traced to the Prophet ﷺ .

Mursal	: Hadith with in complete line of transmission.
Mahram unlawful.	: A near relative with whom marriage is unlawful.
Eed	: Festival, 1st of Shawwal, 10th Zulqadah.
Fiqh	: Jurisprudence.
Fatawa	: Religious edict, ruling.
Hajj	: Pilgrimage.
Umrah	: Lesser pilgrimage.
Ghayr Mahram	: Not a mahram.
Hijab	: Veil.
Pajama	: Lower garments, trousers.
Shalwar	: Loose fitting trousers.
Nisāb	: Minimum property that attracts zakah.
Sadaqah	: Charity (optional)
Khutbath	: Sermon.
Azān	: Call to prayer in prescribed words.
Iqamah	: Call to congregational salāh with slight addition to azān.
Barzakh	: intervening period between death and resurrection.
لا حول ولا قوة	: There is no might nor power (except with Allah).
Duha	: Forenoon optional salāh.
Chast	: Same as duha.
Istighfar	: To seek forgiveness to Allah.
Bai'ah	: Oath of allegiance, fidelity.
Shaykh	: An elderly man, a religious leader or scholar, a learned man.
I'tikāf	: Seclusion in the mosque, (women at home)
Sunnah	: Prophet's practice.
Ishraq	: Sunrise, optional prayer after sunrise.

Raka'at	: Unit of salāh.
Raka'at	: Units of salāh.
Raka'at	: Pl. of raka'at.
Awwābin	: Optional salāh, six raka'at after maghrib.
Fajr	: Dawn prayer (prescribed)
Zuhr	: Prayer at past noon (prescribed).
Asr	: Prescribed prayer in the afternoon (prescribed).
Maghrib	: Prayer at sunset.
Ishā	: Night prayer.
Ruku'	: Bending posture.
Sajdah	: Prostration.
سُبْحَانَ اللَّهِ	: Allah is without blemish.
الحمد لله	: Praise belongs to Allah.
الله أكبر	: Allah is the greatest.
Thana	: Praise of Allah (in the first raka).
Tashahhud	: Glorification of Allah with the tongue.
Laylature Qadr	: Night of Powerer.
Sahr	: Predawn meal token before dawn for fasting.
Surah	: Chapter of the Qur'an.
Subh Sadiq	: Daybreak.
لا إله إلا الله	: There is no God but Allah.
Kalimah	: Expression.
Tasbih	: Rosary, glorification of Allah.
Taqwa	: righteousness, God-fearing attitude.
Hur (حور)	: Maiden of Paradise.



INDEX

A

Abdullah ibn Amr: 35, 44, 69
 Abdullah ibn Husayn: 24
 Abdullah ibn Zubayr: 92
 Abu Ahwas: 60
 Abu Ayyub: 97, 117
 Abu Bakrah: 74
 Abu Darda: 117
 Abu Dharr: 107
 Abu Hurayrah: 17, 18, 23, 25, 33f,
 39f, 44f, 58, 68, 70, 84f, 89f, 95,
 103f, 105, 107, 110, 113f, 115f,
 118f
 Abu Musa: 73
 Abu Najih: 25
 Abu Sa'eed Khudri: 31, 100f
 Abu Umamah: 16, 18, 21, 48, 57, 80,
 107
 Abu Usayd: 64
 Abu Zarr: 88
 Aghar ibn Muzani: 116
 Ali ibn Abu Talib: 26, 29, 65, 78, 99f
 Alqamah: 75
 Ammar ibn Yasir: 104
 Amr ibn Ahwas: 53
 Amr ibn Shu'ayb: 81, 90
 Anas ibn Maalik: 13, 20, 26, 32, 42,
 45, 47, 53f, 56, 79, 85, 103f, 113f,
 119
 Asma bint Abu Bakr: 49f, 92, 105
 Asma bint Yazid: 50
 Ata ibn Abu Rabah: 107
 atonement: 118
 Awf ibn Maalik: 59
 awwabin: 103
 Ayshah: 21, 30f, 37f, 46, 51f, 58, 63f,
 75, 82f, 89f, 91f, 100f, 102f, 109f

B

backbiting: 98
 Barzah bint Rafi: 84
 barzakh: 92
 beggar: 86
 Bilal: 86
 brother-in-law: 72

C

charity: 82, 94f
 clothing, thin: 76

D

Damrah ibn Habib: 26
 daughter: 87
 Dihya ibn Khalifah: 77
 durud: 119

F

faith, taste of: 46
 family planning: 14
 Fatimah: 26, 68, 110
 funeral and women: 67

G

ghayr mahram: 71f
 Ghazali: 66, 96
 gifts: 84
 gratitude: 90

H

hajj: 100
 Harmalah ibn Nu'man: 55
 household chores: 25f
 hurayn: 22
 Husayn ibn Mihsan: 28, 49
 husband, gratitude to: 90f, 94f

I

I'tikaf: 102
 Ibn Abbas: 14, 38, 42, 70f, 73, 93f,
 96, 105, 114f, 116f
 Ibn Abu Awfa: 45
 Ibn Abu Awfi: 106
 Ibn Abu Mulaykah: 80
 Ibn Al-Naj: 66
 Ibn Mas'ud: 47, 56, 85, 106f, 119
 Ibn Mundhir: 92
 Ibn Qayyim: 26
 Ibn Umar: 21, 27, 30, 42, 54, 61f, 79,
 113f
 Ibn Umm Maktum: 72
 Imran ibn Husayn: 93
 ishraq: 103

J

Jabir ibn Abdullah: 94f

INDEX

A

Abdullah ibn Amr: 35, 44, 69
 Abdullah ibn Husayn: 24
 Abdullah ibn Zubayr: 92
 Abu Ahwas: 60
 Abu Ayyub: 97, 117
 Abu Bakrah: 74
 Abu Darda: 117
 Abu Dharr: 107
 Abu Hurayrah: 17, 18, 23, 25, 33f,
 39f, 44f, 58, 68, 70, 84f, 89f, 95,
 103f, 105, 107, 110, 113f, 115f,
 118f
 Abu Musa: 73
 Abu Najih: 25
 Abu Sa'eed Khudri: 31, 100f
 Abu Umamah: 16, 18, 21, 48, 57, 80,
 107
 Abu Usayd: 64
 Abu Zarr: 88
 Aghar ibn Muzani: 116
 Ali ibn Abu Talib: 26, 29, 65, 78, 99f
 Alqamah: 75
 Ammar ibn Yasir: 104
 Amr ibn Ahwas: 53
 Amr ibn Shu'ayb: 81, 90
 Anas ibn Maalik: 13, 20, 26, 32, 42,
 45, 47, 53f, 56, 79, 85, 103f, 113f,
 119
 Asma bint Abu Bakr: 49f, 92, 105
 Asma bint Yazid: 50
 Ata ibn Abu Rabah: 107
 atonement: 118
 Awf ibn Maalik: 59
 awwabin: 103
 Ayshah: 21, 30f, 37f, 46, 51f, 58, 63f,
 75, 82f, 89f, 91f, 100f, 102f, 109f

B

backbiting: 98
 Barzah bint Rafi: 84
 barzakh: 92
 beggar: 86
 Bilal: 86
 brother-in-law: 72

C

charity: 82, 94f
 clothing, thin: 76

D

Damrah ibn Habib: 26
 daughter: 87
 Dihya ibn Khalifah: 77
 durud: 119

F

faith, taste of: 46
 family planning: 14
 Fatimah: 26, 68, 110
 funeral and women: 67

G

ghayr mahram: 71f
 Ghazali: 66, 96
 gifts: 84
 gratitude: 90

H

haji: 100
 Harmalah ibn Nu'man: 55
 household chores: 25f
 hurayn: 22
 Husayn ibn Mihsan: 28, 49
 husband, gratitude to: 90f, 94f

I

I'tikaf: 102
 Ibn Abbas: 14, 38, 42, 70f, 73, 93f,
 96, 105, 114f, 116f
 Ibn Abu Awfa: 45
 Ibn Abu Awfi: 106
 Ibn Abu Mulaykah: 80
 Ibn Al-Naj: 66
 Ibn Mas'ud: 47, 56, 85, 106f, 119
 Ibn Mundhir: 92
 Ibn Qayyim: 26
 Ibn Umar: 21, 27, 30, 42, 54, 61f, 79,
 113f
 Ibn Umm Maktum: 72
 Imran ibn Husayn: 93
 ishq: 103

J

Jabir ibn Abdullah: 94f

Jabir: 86, 90, 113, 119
jewellery: 81

K

Kalimah: 113f

L

loan: 84

M

Maqil ibn Yasar: 55f
marriage is must: 24
Maymunah bint Sa'd: 62
Maymunah: 39, 66
meetings: 118
miswak: 102
Mu'adh ibn Jabal: 66
Mu'adh: 43, 46

N

Nawwas ibn Sam'an: 47
neighbours: 95f

O

offices: 74

P

Prophet, blessing on: 119

Q

Qays ibn Sa'd: 34
Qur'an: 107

S

sadaqah: 83, 85f, 94f
sadaqatul-fitr: 97
sahl ibn Mu'adh: 103
Sahl ibn Sa'd: 106
Salah in darkness: 60
salatul-hajjah: 106
Salatut-tasbih: 104
Salman ibn Aamir: 88
Salman: 68, 106
Samurah ibn Jundub: 114
Sawdah: 83f
scarf: 75f
Shaddad ibn Aws: 115
suckling: 54f
supplication of Ayshah: 109
- Fatimah: 110
Suraqah ibn Maalik: 87
Swaggering: 66

T

tahajjud: 104
Talq ibn Ali: 35
taqwa: 16
tasbih Fatimah: 116
Thawban: 15, 41
trials removed: 94, 95
trousers, length of: 78

U

Umar ibn Khattab: 84f
Umm Bajid: 86
Umm Hani: 117
Umm Salamah: 22, 28, 36, 59, 71,
101, 118
Uqbat ibn Aamir: 72

V

veil: 67, 101

W

walking: 63
wife, pious: 16
women of paradise: 13
- fortunate: 18
- pious: 16, 19
- prolific: 55f
- sins of: 96f
- thin clothing: 76
- traveling alone: 66
- visiting shrines: 68

Z

Zakah: 81, 97
Zayd ibn Arqam: 36
Zaynab w/o ibn Mas'ud: 85
Zaynab: 83f
zikh: 15, 113
Zubayr: 116

Women enjoys a special place in Allah's creation.

Mufti Muhammad Irshad Qasmi has written a short but comprehensive book describing the woman who shall go to paradise. He has relied exclusively on *ahadith* and has cited their sources clearly.

There are do's and dont's for women. The book mentions what is recommended and what should be avoided, how a woman can gain the reward for *jihad* and how she can achieve nearness to Allah.

The book is concluded with supplications of Sayyidah Ayshah رضى الله عنها and Sayyidah Fatimah رضى الله عنها the beloved daughter of the Prophet ﷺ. Then the merits of the Kalimah follow.

Darul-Ishaat takes pride in presenting this book which has a comprehensive glossary too and an index.